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DEMOSTHENES
SPEECH AGAINST MEIDIAS

KING

DEMOSTH.

HENRY FROWDE, M.A.

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DEMOSTHENES

SPEECH AGAINST MEIDIAS

WITH INTRODUCTION AND NOTES

BY

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PART I.—INTRODUCTION AND TEXT

PART II.—NOTES

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PREFACE

THE text of the present Oration has been revised by Mr. S. H. Butcher, Professor of Greek in the University of Edinburgh, as a part of the complete text of Demosthenes which he is preparing for the Clarendon Press. It rests mainly on the authority of S, the earliest and best MS. of Demosthenes, now in the National Library at Paris, and is more conservative than the recent text of Blass in the Teubner Series, especially in rejecting emendations which rest solely upon theories respecting laws of rhythm or euphony in Demosthenes, or upon quotations in late Greek writers. The *apparatus criticus* subjoined to the notes is also the work of Professor Butcher.

The work of the present Editor therefore has mainly been concerned with the explanation and illustration of the text. In this task he has constantly been indebted to the notes of Dindorf's larger edition, from which he has mostly derived his references to Reiske, Schaefer, Buttmann, and Westermann.

The editions and commentaries quoted in the notes are the following :—

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„ *Annotationes Interpretum in Demosthenem*. Oxonii, 1849.

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HOLMES, *Demosthenis Meidias*, with English notes. Cambridge, 1868.
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OXFORD, Oct. 16, 1900.

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INTRODUCTION

BETWEEN Demosthenes and Meidias, the defendant in the action which gave rise to the present speech, there was a quarrel of long standing. We first hear of it when Demosthenes was prosecuting his guardians for embezzling a large portion of his inheritance. This prosecution the guardians endeavoured to evade by inducing Thrasyllochus, the brother of Meidias, who was appointed one of the trierarchs for the year, to challenge Demosthenes, by the process of *ἀρτιδοσίς*, to undertake the trierarchy in his place, under penalty of exchanging properties with him. They thought that Demosthenes, being then only sixteen years old, would shrink from the burden of the trierarchy, and submit to the exchange of properties, in which case the understanding was that Thrasyllochus should drop the prosecution of the guardians. Demosthenes chose the alternative of performing the trierarchy; but Meidias and his brother, assuming that the *ἀρτιδοσίς* held good, made a forcible entry into his house, and grossly insulted his mother and sister (§§ 78 sqq.).

The animosity arising out of this occurrence was intensified by the opposition which Demosthenes offered in 351 B.C. to an expedition sent in aid of Plutarchus, tyrant of Eretria and Euboea, who was a friend of Meidias. The opposition was ineffectual, and Demosthenes and Meidias both served in the expedition. Neither of them remained long in the army, and each accused the other of unworthy reasons for quitting the service, Meidias going so far as to bring an action against Demosthenes for desertion (*λιποταξία γραφήν*) (§ 103).

The real cause of Demosthenes' return, as stated by himself, was that he might render service to his tribe by voluntarily undertaking the office of their 'choregus' for the Dithyrambic contests at the

INTRODUCTION

Dionysia. These 'choregi,' of whom one was appointed by each tribe taking part in the contests, must be distinguished from the more important 'choregi' for the tragedies, of whom in the time of Demosthenes three were appointed annually by the Archon from among the richest citizens. It must also be remembered that in the Dithyrambic contests the prize went to the tribe, not to the individual competitors, so that the 'choregus' would feel that the honour of the tribe rested in his hands. According to Demosthenes, Meidias set himself from the first to thwart his efforts at producing a chorus worthy of his tribe. He intrigued to prevent his getting the best flute-player, he tried to destroy the dresses and crowns of the chorus, he bribed his choir-master and the judges of the contest, and even went so far, on the day of the performance, as to nail up the side entrances by which the chorus of Demosthenes should properly have had access to the theatre. Finally, when, in spite of all his efforts, the chorus of Demosthenes was proving itself to be the best, he publicly assaulted Demosthenes in the theatre. It was for this assault that Demosthenes prosecuted him, alleging that such an attack upon a 'choregus' when engaged in the performance of his duty was not an ordinary criminal offence, but an outrage on the state, only to be expiated by the death of the offender. In order to invest the case with more solemnity, he did not in the first instance bring it before the Heliastic courts in the ordinary way, but had recourse to the unusual procedure of a *προβολή*.

The *προβολή* was not in itself a trial, in any customary sense of the word; no penalty was imposed on the offender by an adverse verdict; no obligation on the prosecutor or any state officials to carry the matter further. It was essentially a preliminary proceeding, and, unless it led to a further trial before the ordinary courts, no consequences, beyond the moral effect of its decision, followed from it. It was an appeal to the people, allowed in certain cases, to obtain an expression of their opinion that a delinquent might properly be prosecuted as an offender against the state. The mode of procedure was to lay an information before the *πριτάνεις*, who in the exercise of their discretion might bring it before the Council of 500, by whom it would be in due course referred to the people in their common Assembly. Each party was

allowed to plead his cause, and the Assembly then gave their decision by *χειροτονία*.

The main offences which were thus dealt with in the first instance were misdemeanour or injustice in magistrates, *συκοφαντία*, and outrages committed during the chief public Festivals. For the consideration of these last a special meeting of the Assembly was fixed by law, to be held three days after the Great Dionysia, in the theatre of Dionysus. It is evident that a vote of the people in favour of a *προβολή* would greatly strengthen the hands of any prosecutor, who would then come before the Heliastic Court with a strong presumption in his favour, not only that the accused person was guilty of the offence charged, but that the offence was of such magnitude as to call for very serious punishment. As a matter of fact, though a trial following on a *προβολή* was an *ἀγών τιμητός*, so that the decision of the penalty rested, within certain limits, with the court, the sentence was generally death, and for this punishment Demosthenes pleads earnestly in his speech.

Having gained a decision in his favour from the people, Demosthenes proceeded to indict Meidias before the Heliastic Court, and the speech before us was prepared for the occasion. Whether it was ever delivered, or whether, as Aeschines tells us¹, Demosthenes compromised the suit for thirty minae, has been much disputed: but, without attaching excessive weight to the veracity of Aeschines, we can hardly believe that he would have ventured on such a statement if the trial had actually been carried through to its conclusion: and his story is confirmed by Plutarch², who thinks that Demosthenes yielded the point, not from mercenary motives, but from fear of the influence which was sure to be exerted against him by the party of Eubulus, to which Meidias belonged.

The main argument against the compromise rests on the indignation vented repeatedly by Demosthenes (§§ 3, 39, 151, 215, 216) upon others who had compromised such suits, and his own expressed determination not to follow their example. And this argument would have had great force if we could be sure that we had the speech in the form in which Demosthenes intended that it should be delivered. But, apart from all question of a compromise,

¹ In Ctes. p. 61. 6.

² Vita Dem. c. 12.

there is a considerable amount of internal evidence that the speech, as we have it, had not received such final revision as Demosthenes would have given to it, either before delivering it in court or before allowing it to come before the public in any other way. The most prominent examples of such evidence are perhaps the repetition (in §§ 101 and 185) of the remarkable comparison between the effect which our conduct towards others has on the treatment which we ultimately receive from them, and subscriptions to a benevolent fund, to be drawn upon in time of need : and the absence (in §§ 23 sqq.) of any allusion to points on which Demosthenes had promised evidence in § 21. He there proposes to prove by testimony the outrages of which he himself had been the object, and then those committed against the Athenian people ; but after adducing the evidence of the goldsmith (which he says he will begin with, *λέγε μοι τὴν τοῦ χρυσοχόου πρώτην λαβῶν μαρτυρίαν*), he passes on to other topics without continuing the series of evidence. Such defects might reasonably be expected in an unrevised draft of a speech intended for delivery, but laid aside because the trial never came off, and not subsequently prepared by the orator himself for publication : and they therefore neutralize the presumption against a compromise derived from the passages condemning such a course of action. These passages would naturally find a place in the original draft of the speech, and they might easily have been left in by any one editing such a speech after its composer's death.

It is evident that the statement of Demosthenes, in § 191, that 'the speech has been deliberately prepared and carefully studied, to the best of his ability, proves nothing on either side. The statement is to be taken as belonging to the time when the speech was to be delivered, and presupposes all such revision and correction as the orator might feel to be necessary before he actually came into court. It would naturally find its place in the first draft of the speech, and would in no way preclude any necessary alterations being subsequently made.

The suggestion made by Mr. Grote (vol. xi. p. 479), that Demosthenes 'may have delivered the discourse and obtained judgement in his favour ; and then afterwards— when the second vote of the Dikasts was about to come on, for estimation of the penalty—may have accepted the offer of the defendant to pay a moderate fine, in

fear of exasperating too far the powerful friends about Meidias,' does not remove the difficulty, as Demosthenes speaks quite as strongly about the necessity for the penalty of death as he does against any compromise being admissible of such a suit. And it would still leave the apparently unfinished character of the speech without any explanation.

It seems, therefore, on the whole probable that Demosthenes did compromise the suit—perhaps to some degree influenced by the consideration that even gaining a verdict in his favour might be fatal to his future prospects, if he thereby encountered the hostility of the powerful peace party with which, under the leadership of Eubulus, Meidias was so intimately connected—and that the speech remained unrevised among his papers till his death, after which it was published, as it was found, by some of his friends.

And even with the defects which it contains, it was well worth preserving. It may not be one of the best orations of Demosthenes, as a forensic speech it does not rise to the level of the speeches on the Crown and against Leptines, and to some extent it is deficient in arrangement. That Demosthenes introduces much irrelevant matter, not confining himself to the subject of the outrage of which he complains, but attacking his adversary's whole life and character, is a fault not chargeable on the orator himself, but countenanced by the general laxity of practice in the Athenian law courts, and perhaps due to the size of the Athenian jury, and the absence of any effective control over the proceedings such as is exercised by an English judge.

And if the invective is more furious than would be allowed in an English court, it is at least good of its kind. The picture drawn of Meidias sets before us most graphically a kind of man then very frequently to be found in Athenian society; rich, well born, with powerful friends, but ill-disciplined and unruly—a would-be Alcibiades, with all the extravagance and effrontery, but without the polish or the intellect or the courage of his model. He was munificent where munificence was needed to secure his personal safety; eager to hold a commission in the cavalry, though he could not ride, if he might be exempt from active service; lavish in his ostentatious display of wealth, but it was expended on himself

and on his family, not as by Alcibiades in winning distinction for Athens.

But there is much in the speech that is higher than invective—as when he vindicates the majesty of law, showing that the punishment of offenders is not meant merely to gratify the persons whom they have injured, but to maintain the safety of the state: and when he asserts the obligation on the part of the public to defend the rights of the poor even more jealously than those of the rich, who are more able to defend themselves. His powers too as an advocate are well brought out, both in marshalling the evidence against Meidias and proving the enormity of his crime, that it was an impious outrage on the state, and not merely an assault on an unimportant individual; and also in stirring up the jury to inflict a punishment corresponding to the magnitude of the offence, uninfluenced either by the overbearing power or by the cringing supplications of the defendant. Some parts of the speech rise to a high pitch of excellence, most of it is carefully written and well sustained. The difficulties are for the most part such as are found generally in Demosthenes—difficulties of translation rather than of interpretation—arising not from any confusion of thought or carelessness of expression, but partly from inherent differences of idiom between the Greek language and our own, partly from the length of sentence of which Demosthenes is fond, and with which few English writers can successfully grapple. It is comparatively easy to follow his meaning, as each clause fits in naturally with what precedes it; it is very difficult to reproduce it in English, without involving the clauses in inextricable confusion. Few better instances of this could be found than the introductory sections of the speech, which, like most of the *exordia* of Demosthenes, are written with an elaboration which makes their meaning obvious, and commends them to the approval of the critical reader, but which, from its very perfection, makes it no easy task to translate them adequately into another language.

It remains to say a few words about the documents introduced into the speech. These may not in themselves invite such wholesale condemnation as those in the speech on the Crown, of which it is very doubtful whether any one is genuine; but it is probable that, as in their case, we owe their presence to the ingenuity of

some subsequent student of the speech, perhaps of the first century A.D., who either collected from materials ready to his hand, or invented where such materials were wanting, such official documents as were needed to illustrate the text. Some of them, even in this speech, are evident and occasionally irrelevant forgeries; others may very probably be genuine, but even these were probably inserted in their present place by the same hand that forged the others. It would be rash to use any of them as evidence on any doubtful point of Athenian procedure or jurisprudence.

S I G L A

S = cod. Parisinus 2934	saecl. x
A = cod. Augustanus primus, nunc Monacensis 485	saecl. xi
Y = cod. Parisinus 2935	saecl. xi
O = cod. Antverpiensis 43, nunc Bruxellensis	saecl. xiv
P = cod. Laurentianus Plut. LIX. 9	saecl. xi
F = cod. Marcianus 416	saecl. xi
B = cod. Bavaricus, nunc Monacensis 85	saecl. xiii

XXI

ΚΑΤΑ ΜΕΙΔΙΟΤ ΠΕΡΙ ΤΟΥ ΚΟΝΔΥΛΟΥ

ΤΠΟΘΕΣΙΣ.

Ἐορτὴν ἥγον οἱ Ἀθηναῖοι Διονύσῳ, ἦν ἐκάλουν ἀπὸ τοῦ θεοῦ Διονύσια· ἐν δὲ ταύτῃ τραγικοὶ καὶ κωμικοὶ καὶ αὐλητῶν χοροὶ διηγονίζοντο. καθίστασαν δὲ τοὺς χοροὺς αἱ φυλαὶ δέκα τυγχάνοντας λορηγὸς δ’ ἦν ἐκάστης φυλῆς ὁ τὰ ἀναλόματα παρέχων 509 5 τὰ περὶ τὸν χορόν. ὁ τούντις Δημοσθένης τῆς ἑαυτοῦ φυλῆς, τῆς Πανδιονίδος, ἐθελοντὴς ὑπέστη χορηγός. ἔχθρῳ δὲ κεχρημένος τῷ 2 Μειδίῳ, τῶν πλουσίων ἐνί, φησὶ μὲν καὶ ἄλλα παρὰ τὴν χορηγίαν ὑπ’ αὐτοῦ πεποιθέναι κακῶς, τὸ δὲ τελευταῖον ἐπὶ τῆς ὁρχήστρας κοιδύλους ἔλαβεν ἐναρτίον πάντων τῶν θεατῶν. ἐπὶ τούτῳ κατηγόρησεν ἐν τῷ δῆμῳ τοῦ Μειδίου ὡς ἡσεβηκότος εἰς τὴν ἑορτὴν καὶ τὸν Διόνυσον ἐκαλεῖτο δ’ ἡ τοιαύτη κατηγορία προβολή. ὁ μὲν οὖν δῆμος κατέγνωκε τοῦ Μειδίου τὴν ἀσέβειαν, ἀγωνίζονται δὲ οὖν ἐν δικαστηρίῳ περὶ τῆς τοῦ δήμου καταχειροτοίνας· ἔδει γὰρ καταγνόντος τοῦ δήμου δικαστήριον κρίναι δεύτεροι. ἔστιν 15 οὖν δὲ ἀγώνις περὶ ὑποτιμήσεως· οὐ γὰρ περὶ τοῦ μηδὲν ἀδικεῖν δὲ Μειδίας ἀγωνίζεται, ἀλλὰ περὶ τοῦ τιμήματος, πότερον ὑβρεως ἢ ἀσέβειας δικηγρία δίκην. ὄρικὸς οὖν ὁ λόγος τῇ στάσει, τοῦ μὲν 3 Μειδίου λέγοντος ὑβριν εἴναι τὸ πραχθέν, ἐπειδὴ τετύπτηκεν ἄνδρα ἐλεύθερον, τοῦ δὲ Δημοσθένους ἀσέβειαν, ἐπειδὴ χορηγὸς 20 δὲ τετυπτημένος καὶ ἐν Διονυσίοις καὶ ἐν τῷ θεάτρῳ διὰ γὰρ τούτων καὶ ἡσεβηκέναι τὸν Μειδίαν φησίν ὡς εἴναι διπλοῦν ὄρον κατὰ σύλληψιν. (ἔστι δὲ κατὰ σύλληψιν, ὅταν μὴ ἐκβάλλοντες τὸ ὑπὸ τῶν ἀντιδίκων εἰσαγόμενον ὄνομα, καὶ ἔτερον αὐτῷ προσ-

7 παρὰ] περὶ al.: ὑπὸ al.: ἐπὶ al. 8 ὑπ’ αὐτοῦ Spalding: αὐτοῦ vel αὐτοῦ codd. 22 ἔστι . . . σύλληψιν add. Sauppe, cf. arg. alt. § 8

τιθῶμεν, ὥσπερ ἐνταῦθ' ὁ Δημοσθένης, τοῦ Μειδίου λέγοντος ὑβρικέναι, οὐκ ἐκβάλλει μὲν οὐδὲ τὴν ὑβριν, προστίθησι δ' αὐτῇ καὶ τὴν ἀσέβειαν.

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ΑΛΛΩΣ.

Διάφοροι παρ' Ἀθηναίους ἥγοντο ἑορταί, ἐν αἷς ἦν τὰ Πανα- 5 θήναι, ἀπέρ ἥσαν διπλᾶ, μικρά τε καὶ μεγάλα· καὶ τὰ μὲν μεγάλα κατὰ πενταετηρίδα ἐτελεῖτο, κατὰ τριετηρίδα δὲ τὰ μικρά. ἐν τοῖς μεγάλοις δὲ γυμνάσια τινα ἐγίγοντο, καὶ προϊβάλλετο ἀφ' ἑκάστης φυλῆς ἐις γυμνασίαρχος, λαμβάνων χρήματα εἰς τὸ γυμνάζειν τοὺς μέλλοντας ἐπιτελέσαι τὴν ἑορτήν, καὶ διδόναι τὰς 10 τούτων δαπάνας τοῖς τῆς αὐτοῦ φυλῆς. ἥγετο δὲ παρ' αὐτοῖς καὶ τὰ Διονύσια, καὶ ταῦτα διπλᾶ, μικρά τε καὶ μεγάλα. καὶ τὰ μὲν μικρὰ ἥγετο κατ' ἔτος, τὰ δὲ μεγάλα διὰ τριετηρίδος ἐν τοῖς ληροῖς, ἐν οἷς προϊβάλλετο χορηγὸς ἀφ' ἑκάστης φυλῆς πρὸς τὸ τρέφειν χοροὺς παίδων τε καὶ ἀνδρῶν· ἐλάμβανε δὲ χρήματα εἰς 15 τροφὴν τῶν τοῦ χοροῦ. ἐπιστάσης δὲ τῆς ἑορτῆς ἥγωνται τοῦς πρὸς ἀλλήλους οἱ χορηγοὶ καὶ ἥριζον, ὕμνους εἰς τὸν Διόνυσον ἄδοντες, καὶ τῷ νικῶντι τρίπους τὸ ἀθλον ἦν, ἐπειδὴ τὸν αὐτὸν Ἡλιον καὶ Ἀπόλλωνα καὶ Διόνυσον φέντο. πανομένης δὲ τῆς ἑορτῆς ἐν τῷ πρώτῳ μηνὶ προϊβάλλοντο οἱ χορηγοὶ τῆς μελλού- 20 σης ἑορτῆς. ἐν τοίνυν τῷ παρόντι καιρῷ προεβλήθησαν οἱ χορηγοὶ ἑκάστης φυλῆς, ἐσπάνιζε δὲ ἡ Πανδιονίς, ἡ τοῦ Δημοσθένους φυλῆ, χορηγοῦ, καὶ ἥμέλησε τὸ πρώτον ἔτος, τὸ δεύτερον, τὸ τρίτον. ἔθος δὲ ἦν πρὸ μηνὸς τῆς ἑορτῆς τὸν ἄρχοντα συνιάγειν τοὺς χορηγοὺς ἑκάστης φυλῆς εἰς τὸ λαχεῖν περὶ τῶν αὐλητῶν. 25 καὶ ἐλθόντων τῶν χορηγῶν ἑκάστης φυλῆς πλὴν τῆς Παιδιονίδος, ηὗτελίζετο ὑπὸ πάντων, καὶ ἴδων ὁ Δημοσθένης τὴν ἑαυτοῦ φυλῆν ἀτιμαζομένην, ἐθελοιτῆς δὲ ῥήτωρ αὐτοχειροτόνητον ἥτοι αὐτεπάγγελτον ἑαυτὸν χορηγὸν ὑπὲρ τῆς φυλῆς προεβάλλετο, καὶ 30 ἐπηγνεῦτο παρὰ πάντων διὰ τοῦτο. καὶ δὴ λαχόντος αὐτοῦ περὶ τῶν αὐλητῶν συνέπραξεν ἡ τίχη τὴν προθυμίαν, καὶ ἐλαχεὶς αὐτῷ ὁ κύλλιστος τῶν αὐλητῶν ὁ Τηλεφάνης. καὶ δὴ ὁ Δημοσθένης θέλων πλέον τῶν ἄλλων κοιτηῆσαι τὸν ἑαυτοῦ χορόν, ἐποίησεν αὐτοὺς φορέται χριστοῦς στεφάνους. Μειδίας δέ, τῶν πολιτευο- 35 μένων τις, σφόδρα πλούσιος καὶ πολλὰ δυνάμενος, ἐχθρὸς τῷ Δημοσθένει γεγονὼς διὰ τὰς αἰτίας ἃς ἔρει μετὰ μικρὸν ἐν τῷ λόγῳ, πολλάκις καὶ ἄλλα παρηγόχλει καὶ ἐπηρέαζε, καὶ δὴ καὶ ὡς ὁ Δημοσθένης λέγει, ὅτι ὄμινόντων τῶν κριτῶν τῷ καλῶς

ἀσαντι δοῦναι τὴν νίκην, πίττων αὐτοὺς ὁ Μειδίας ἔλεγε ‘πλὴν Δημοσθένους’ ὅθεν ὁ Δημοσθένης ἐβίᾳ ἐλέγχων αὐτόν. καὶ 5 τελευτῶν εἰς τοιαύτην ἥλθε μανίαν ὁ Μειδίας, ὥστε ἐν τῷ θεάτρῳ κόνδυλον αὐτῷ παρασχεῖν καὶ τὴν ἴερὰν περιφρῆξαι ἐσθῆτα. καὶ 5 ἴδων ὁ δῆμος ἐπεσύριττεν ὅστις στρισμὸς παρὰ τοῖς παλαιοῖς ἐπὶ κακοῦ ἐλαμβάνετο. ἀπελθὼν δὲ ὁ Δημοσθένης ἐσκέψατο τὸν παρόντα λόγον, κατηγορῶν αὐτοῦ δημοσίων ἀδικημάτων. ἐν φὶ καὶ διαβάλλει τὸν Μειδίαν ὡς κλέψαντα τῶν χρυσῶν στεφάνων παρὰ τοῦ χρυσοχόου. ἄγει τούνναν αὐτὸν ἐπὶ τὴν κρίσιν ὁ ῥήτωρ, κατα- 6 10 φορὰ πλείστη καὶ τόνῳ σφοδρῷ προσχρησμένος· ἡ γάρ τοῦ Μειδίου προπέτεια καὶ ἡ τῶν πραγμάτων ποιότης τῇ καταδρομῇ συμμαχεῖ. ἡ δὲ στάσις ὄρική, ζητούντων ἡμῶν τί ἴδιον ὄνομα τῷ ἐγκλήματι· ὁ μὲν γάρ Μειδίας ἴδιωτικόν, ὁ δὲ ῥήτωρ δημόσιον εἶναι κατασκευάζει. ὅρος γάρ ἐστιν, οὐδὲ τὸ μὲν πέπρακται, τὸ δὲ 512 15 λείπει πρὸς αὐτοτέλειαν τοῦ ὄντος τοῦ ἐπιτεθησομένου τῷ πράγματι, ὡς ἐπὶ τοῦ κενοτάφιον ὄριξαντος καὶ κρινομένου τιμ- 7 βωρυχίας. ἔνταῦθα γάρ πέπρακται μὲν τὸ ὄριξαι, λείπει δὲ τὸ τάφον ὄριξαι, οὐ κενοτάφιον. λέγει γάρ ὁ φεύγων ‘οὐ τάφον ὄριξα οὐ γάρ εὑρον τεκρόν.’ ὁ δὲ διώκων ἀντιφέρει ὅτι ‘τὸ δ’ 20 ὄριξαι κενοτάφιον τυμβωρυχίαν λέγω· οὐ γάρ αὐτὸς ἥδεις ὅτι κενοτάφιόν ἐστιν, ἀλλ’ ὡς τάφοιν ὄρίττων, ἐπεὶ κενοτάφιον εἴ- ρηται, ἀξιοῖς μὴ δοῦναι δίκην.’ οὕτω κάνταῦθα πέπρακται μὲν τὸ τύφαι τὸν Δημοσθένην, λείπει δὲ τὸ καλέσαι τὸν αὐτοχει- ροτόνητον χορηγόν. ὁ γάρ Δημοσθένης λέγει ὅτι ‘χορηγὸν 25 ἔτυψας,’ ὁ δὲ Μειδίας ὅτι ‘χορηγὸν ἀπλῶς οὐκ ἔτυψα (αὐτο- χειροτόνητος γάρ ἥσθα), ἀλλὰ Δημοσθένην ἴδιωτην ὄντα· τὸ δὲ τύφαι ἴδιωτην οὐκ ἐστὶ δημόσιον ἀδίκημα.’ διπλοῦς δὲ ὁ ὅρος 8 εἴδους τοῦ κατὰ σύλληψιν. κατὰ σύλληψιν δέ ἐστιν, ὅταν ὁ κατήγορος τὴν αὐτοῦ δικαιολογίαν καὶ τὴν τοῦ φειγοντος εἰς ἐι- 30 συνάγῃ· ἔιθα γάρ οὐ τὸ μὲν ἐκβάλλει τις, τὸ δὲ δέχεται, ἀλλ’ ἀμφότερα συγκροτεῖ καὶ συλλαμβάνει, τούτῳ ὑπάγομεν τῷ εἰδεῖ. φαίνεται τούνναν ἐν πολλοῖς μέρεσιν ὁ Δημοσθένης τοῦτο ποιῶι, καὶ φάσκων ἄμα τῷ Δημοσθένει καὶ τὴν πόλιν ὑβρίζεσθαι. κεφάλαια δὲ τὰ τῇ στάσει προσήκοντα. τὰ δὲ προοίμια κατα- 35 φορικά, ὑπερβολὴν ἔχοντα πολλὴν καὶ τῶν περιστατικῶν αἰξηστιν· τὸ γάρ ‘πρὸς ἀπαντας’ καὶ οὐ πρὸς ἐμὲ μόνον, καὶ τὸ ‘αἱ’ τὴν

10 τόνῳ Bernhardy: τόπῳ codd. τῆς Bekker: ποιότης . . . προπέτεια . . . ποιό- της Schaefer: τὸ διορύξαι codd. ἔτη πρὸς ἀπαντας Jurinus: οὐ πρὸς ἀπαντας codd.

11 προπέτεια . . . ποιό- της προπέτεια codd. 19 τὸ δ’ ὄριξαι πρὸς ἀπαντας Jurinus: οὐ πρὸς ἀπαντας codd.

μελέτην τῆς ἀτοπίας καὶ οὐ πρὸς ἄπαξ ἐκ τύχης ἡμαρτηκότα δείκνυσι.

513 9 Τοῦτον τὸν λόγου εἰσὶ ταῦτα, ὅρος, ἀνθορισμός, γνώμη τομοθέτου, συλλογισμός, πηλικότης, πρὸς τι, καὶ μία τῶν ἀντιθετικῶν, μεθ' ἣν ἐμπίπτει τὸ μεταληπτικὸν καὶ ἀντιληπτικόν. ἐνταῦθι διὰ τειστάρων ὅρων ὁ ἥγητωρ ἐμπλέκει τὴν κατηγορίαν, δεικνύων ὅτι δημοσίᾳ Μειδίᾳ ἡδίκησεν. ἔστι δὲ ὁ πρῶτος ὅρος οὗτος, ὅτι οἱ ἐν ἑωρτῇ ἀδικοῦντες δημάσιοι ἀδίκημα πουῶσι. οὐδεῖτερος ὅρος, καὶ μάλιστα οἱ χορηγὸν ἀδικοῦντες. τρίτος ὅρος, ὅτι πᾶσα ὑβρις δημόσιον ἔστιν ἀδίκημα. παραλογίζεται δὲ 10 ἐνταῦθ' ἐκ τῆς δημοτιμίας τῆς ὑβρεως· λέγεται γὰρ ὑβρις ἡ δὲ αἰσχρονεργίας γνωμένη· λέγεται ὑβρις καὶ ἡ διὰ λόγων· λέγεται πάλιν ὑβρις καὶ ἡ διὰ πληγῶν. δημόσιον δὲ ἀδίκημα ἥγοῦντο τὴν αἰσχρονεργίαν· τῇ οὖν δημοτιμῇ παρελογίζατο. τέταρτος ὅρος, ὅτι ὁ πάντας ἀεὶ ὑβρίζων δημασίη ἀδικεῖ· εἰ γὰρ τὸ δημό- 15 σιν ἐκ πάντων συνιγγίταται, ἀρα δημάσιον τάδεκαμα. τίθησι δὲ σπερματικῶν ἐν τῷ προσιμώ τοὺς τέτταρας ὅρους. καὶ ἐκ τούτων εἰσὶν ἐν τοῖς ἀγῶσι τρεῖς, τὸν δὲ τέταρτον ὅρον τίθησιν ἐν τῇ παιρεκβίᾳσει, καὶ δικαίως· λέγων γὰρ ὅτι πάντας ὑβρίζων δημάσιη ἀδικεῖ, παρεξέρχεται λέγων τὸν πρώτερον αὐτοῦ βίον. ἔχει δὲ ὁ 20 λόγος οὗτος δέον προσίμιον. καὶ ἐληπταὶ τὸ πρῶτον προσιμόν ἐκ διαβολῆς τοῦ ἐγαντίου, καὶ ἐκ συντάγματος τοῦ οἰκείου προσώπου, καὶ ἐκ προσοχῆς. ἔστι δὲ ἡ πρότασις διμερίς, καὶ τὸ μὲν πρῶτον μέρος ἔστιν ἀκατάσκενον, τὸ δὲ δεύτερον καὶ αὐτὸν διμερές, καὶ κατατκενάζει τούτων ἑκάτερα. εἴτα ἐπιφέρει τὸ συμπέριμα, ἐν 25 φῷ ἔστιν ἡ προσοχή.—

12 Οὐρος κατὰ σύλληψιν. λέγεται δὲ οὕτως, ὅταν τοῦ φεύγοντος 514 ἀντιορμάζοντος ὁ διώκων καὶ τούτῳ κάκείνῳ ὑπείθητον αὐτὸν εἴηντι λέγη τῷ ὄντοματι, ὥστε διπλῶς ἔστιν. ἐπεὶ δύο περιέχει ἐγκλήματα. παραδειγμα δι στρατηγὸς ὁ βιαστάμενος τὴν παρατε- 30 θεῖσαν κύρην ἐπὸ τοῦ πρεσβευτοῦ, καὶ δημασίον ἀδικημάτων κριόμενος, καὶ ἀποκριόμενος μὴ δημοσίᾳ ἡδίκησεν, ἀλλὰ βιαστήσαι, δὲ πρεσβευτὴς ἀμφοτέροις αὐτὸν φάσκων ὑπείθητον εἴηντι. τὸ προσιμόν ἀπὸ τοῦ ἀντιδίκου, ὁ δὲ λόγος δι' ἐνὸς εἰδοντς προάγεται, ἥτοι δικαιικῷ τούτου γὰρ καὶ τὸ τέλος τὸ δίκαιον καὶ ἡ κιτα- 35 σκευὴ διὰ τοῦ δικαιου.]

3-26 κεφάλαια . . . ἡ προσοχή secl. Blass 3 λόγον] ὅρου coni. Sauppe 29 διπλῶν Buttmann: διπλῶς codd. 30 παρακαταθεῖσαν Buttmann 35 ἥτοι] τοῦ Buttmann: ἥτοι τοῦ Blass

Τὴν μὲν ἀσέλγειαν, ὥ ἄγδρες δικασταί, καὶ τὴν ὑβριν, ὥ πρὸς ἄπαντας ἀεὶ χρῆται Μειδίας, οὐδέντ' οὕθ' ὑμῶν οὔτε τῶν ἄλλων πολιτῶν ἀγνοεῖν οἴομαι. ἐγὼ δ', ὅπερ ἂν καὶ ὑμῶν ἔκαστος ὑβρισθεὶς προελεπτο πρᾶξαι, τοῦτο καὶ αὐτὸς ἐποίησα, καὶ προύβαλόμην ἀδικεῖν τοῦτον περὶ τὴν ἑορτήν, οὐ μόνοι πληγὴς ὑπ' αὐτοῦ λαζῶν τοῖς Διοινσίοις, ἀλλὰ καὶ ἄλλα πολλὰ καὶ βίαια παθῶν παρὰ πᾶσαν τὴν χορηγίαν. ἐπειδὴ δὲ καλῶς καὶ τὰ δίκαια ποιῶν ὁ δῆμος ἄπας οὔτως 2 ὡργίσθη καὶ παρωξύνθη καὶ σφόδρ' ἐσπούδασεν ἐφ' οἷς 10 ηδικημένῳ μοι συνῆδει, ὥστε πάντα ποιοῦντος τούτου καὶ τινων ἄλλων ὑπὲρ αὐτοῦ, οὐκ ἐπείσθη, οὐδὲ ἀπέβλεψεν εἰς 515 τὰς οὐσίας τὰς τούτων οὐδὲ τὰς ὑποσχέσεις, ἀλλὰ μιὰ γράμμη κατεχειροτόνησεν αὐτοῦ, πολλοὶ μοι προσιόγιτες, ὥ ἄγδρες δικασταί, καὶ τῶν ἐν τῷ δικαστηρίῳ ἦντον ὄγτων ὑμῶν καὶ 15 τῶν ἄλλων πολιτῶν, ἡξίοντες καὶ παρεκελεύοντες ἐπεξελθεῖν καὶ παραδοῦνται τοῦτον εἰς ὑμᾶς, ὡς μὲν ἐμοὶ δοκεῖ, δι' ἀμφότερος, ὥ ἄγδρες Ἀθηναῖοι, ἵη τοὺς θεούς, καὶ δειγμὰ πεποιθέναι νομίζοντες ἐμέ, καὶ δίκην ἄμα βούλόμενοι λαβεῖν ὅν ἐπὶ τῶν ἄλλων ἐτεθέαντο θρασὺν ὄγτα καὶ βδελυρὸν καὶ 20 οὐδὲ καθεκτὸν ἔτι. οὐτω δὲ τούτων ἔχότων, δοσα μὲν παρ' 3 ἐμοῦ προσῆκε φυλαχθῆναι, πάντα δικαίως ὑμῖν τετίρηται, καὶ κατηγορήσωι, ἐπειδὴ τις εἰσάγει, πάρειμι, ὡς δρᾶτε, πολλὰ μέν, ὥ ἄγδρες Ἀθηναῖοι, χρήματ', ἔξον μοι λαβεῖν ὥστε μὴ κατηγορεῖν, οὐ λαβών, πολλὰς δὲ δεήσεις καὶ χάριτας καὶ 25 ἵη Δλ' ἀπειλὰς ὑπομείνας. ἀ δ' ἐν ὑμῖν μετὰ ταῦτ' ἐσθ' 4 ὑπόλοιπα, ὅσφ πλείοσιν οὖτος ἡνῶχληκε καὶ παρίγγελκεν (έώρων γὰρ αὐτὸν ἄρτι πρὸ τῶν δικαστηρίων οὖ ἐποίει), τινούτῳ μᾶλλον ἐλπίζω τὸ δίκαιον ἔξειν. οὐ γὰρ ἄγ καταγγοίην ὑμῶν οὐδεὶς οὖθ' ὡς περὶ ὅν πρὸς ἔμ' ἐσποιδάσατ' 30 αὐτοί, τούτων ἀμελήσετε, οὕθ' ὡς, ἵνα Μειδίας ἀδεῶς τὸ λοιπὸν ὑβρίζῃ, ψηφιεῖται τις ὑμῶν διμωμοκῶς ἄλλο τι πλὴρ

5 τοῦτον S: τοντονὶ vulg. 26 παρήγγελκεν F P, cf. xix 1, 283, Prooem. lv 2: περήγγελκεν SA: παρήγγειλεν vulg. 30 post αὐτοῖ add. πρότερον vulg.: om. SA

5 ὅ τι ἀν δίκαιον ἥγηται. εἰ μὲν οὖν, ὁ ἀνδρες Ἀθηναῖοι,
παραγόμων ἡ παραπρεσβείας ἡ τυρος ἄλλης αὐτίας ἔμελλον
αὐτοῦ κατηγορεῦν τοιαύτης, οὐδὲν ἀν ὑμῶν ἥξειν δεῖσθαι,
516 ⁵ τοιμένων τῷ μὲν κατηγόρῳ περὶ τῶν τοιούτων προσήκειν
ἔλέγχειν μόνον, τῷ δὲ φεύγοιτι καὶ παραιτεῖσθαι. ἐπειδὴ
δὲ τούς τε κριτὰς διαφθείρατος τούτου καὶ διὰ τοῦτο τῆς
6 φυλῆς ἀδίκως ἀφαιρεθείσης τὸν τρίποδα, καὶ αὐτὸς πληγὰς
εἰληφὼς καὶ ὑβρισμένος οἵ οὐκ οἶδ' εἰ τις ἄλλος πώποτε
χορηγὸς ὑβρίσθη. ἢντι ὑπὲρ τούτων ἀγαρακήσας καὶ συν-
οργισθεὶς καταχειροτονίαν ὁ δῆμος ἐποιήσατο, ταύτην εἰσ-
10 ἔρχομαι, οὐκ ὀκρύσω καὶ δεῖσθαι. εἰ γὰρ οἶον τε τοῦτο
εἰπεῖν, ἐγὼ τὸν φεύγω, εἴπερ ὑβρισθέντα μηδεμιᾶς δίκης
7 τυχεῖν ἔστι τις συμφορά. δέομαι οὖν ὑμῶν ἀπάντων, ὁ
ἄνδρες δικασταί, καὶ ἱκετεύω, πρῶτον μὲν εὐτοῦκῶς ἀκοῦσαι
μους λέγοντος, ἐπειτ', ἐὰν ἐπιδείξω Μειδίαν τοντονὶ μὴ μόνον
εἰς ἐμὲ ἀλλὰ καὶ εἰς ὑμᾶς καὶ εἰς τοὺς τόμους καὶ εἰς τοὺς
15 ἄλλους ἄπαντας ὑβρικότα, βοηθῆσαι καὶ ἐμοὶ καὶ ὑμῖν
αὐτοῖς. καὶ γὰρ οὕτω πως ἔχει, ὁ ἀνδρες Ἀθηναῖοι
ὑβρισμαὶ μὲν ἐγὼ καὶ προπεπηλάκισται τὸ σῶμα τούμορ-
τότε, ἀγωγεῖται δὲ καὶ κριθήσεται τὸ πρᾶγμα τοινί, πότεροι
20 ἔξειναι δεῖ τὰ τοιαῦτα ποιεῖν καὶ εἰς τὸν τυχόνθ' ὑμῶν ἀδεῶς
ὑβρίζειν, ἢ μὴ. εἴ τις οὖν ὑμῶν ἄρα καὶ τοι ἔμπροσθεν
χρόγον τῷν τινὶσ εἴηκα γύγνεσθαι τὸν ἀγῶνα τόρδ'
25 ὑπελάμβανεν, ἐνθρημηθεὶς τὸν δημοσίᾳ συμφέρει μηδεὶν
μηδὲν ἔξειναι τοιοῦτο ποιεῖν, ὡς ὑπὲρ κοινοῦ τοῦ πράγματος
οἵτος καὶ προσέχων ἀκοντάτω, καὶ τὸ φαινόμεν' αὐτῷ
30 δικαιότερ' εἴηαι, ταῦτα ψηφισάσθω. ἀγαγώσεται δὲ πρῶ-
τον μὲν ὑμῖν τὸν τόμον, καθ' ὅτι εἰσὶν αἱ προβολαὶ μετὰ
δὲ ταῦτα καὶ περὶ τῶν ἄλλων πειράσομαι διδάσκειν. Λέγε
τὸν τόμον.

2, 3 ἄλλης . . . κατηγορεῦν τοιαύτης S: ἄλλης τοιαύτης . . . κατη-
γορεῦν vulg. 5 ἔλέγχειν S¹ A: ἔξελέγχειν vulg. S corr. m.
ant. 23 εἴνεκα Y: εἴνεκα S vulg. 27 δικαιότερα S Y P:
δικαιότατα vulg.

ΝΟΜΟΣ.

Τοὺς πρυτάνεις ποιεῦν ἐκκλησίαν ἐν Διονύσου τῇ ὑστεραίᾳ τῶν Πανδίων. ἐν δὲ ταύτῃ χρηματίζειν πρῶτον μὲν περὶ ἱερῶν, ἐπειτα τὰς προβολὰς παραδιδότωσαν τὰς γεγενημένας ἐνεκα τῆς πομπῆς 5 ἡ τῶν ἀγώνων τῶν ἐν τοῖς Διονυσίοις, ὅσαι ἀν μὴ ἐκτετεισμέναι ὦσιν.

‘Ο μὲν τόμος οὗτός ἐστιν, ὁ ἄνδρες Ἀθηναῖοι, καθ’ ὃν 9 αἱ προβολαὶ γίγνονται, λέγων, ὥσπερ ἡκούσατε, ποιεῦν τὴν ἐκκλησίαν ἐν Διονύσου μετὰ τὰ Πάνδια, ἐν δὲ ταύτῃ ἐπει-
το δὰι τρηματίσωσιν οἱ πρόεδροι περὶ ὧν διώκηκεν ὁ ἄρχων,
χρηματίζειν καὶ περὶ ὧν ἀν τις ἡδικηκὼς ἢ περὶ τὴν ἑορτὴν
ἢ παραινομηκώς, καλῶς, ὁ ἄνδρες Ἀθηναῖοι, καὶ συμφε-
ρόντως ἔχων ὁ νόμος, ὡς τὸ πρᾶγμ’ αὐτὸ μαρτυρεῖ. ὅπου
γὰρ ἐπόντος τοῦ φόβου τούτου φαίνονταί τινες οὐδὲν ἡττοί¹⁵
νίβρισταί, τί χρὴ τοὺς τοιούτους προσδοκᾶν ἀν ποιεῖν, εἰ
μηδεὶς ἐπῆν ἀγῶν μηδὲ κίνδυνος;

Βούλομαι τούννυν ὑμῖν καὶ τὸν ἔξῆς ἀναγνῶναι τόμον 10
τούτῳ· καὶ γὰρ ἐκ τούτου φανερὰ πᾶσιν ὑμῖν ἡ τε τῶν
ἄλλων ὑμῶν εὐλάβεια γενήσεται καὶ τὸ τούτου θράσος.
20 Λέγε τὸν νόμον.

ΝΟΜΟΣ.

Εὐγέορος εἰπειν ὅταν ἡ πομπὴ ἡ τῷ Διονύσῳ ἐν Πειραιεῖ καὶ οἱ
κωμῳδοὶ καὶ οἱ τραγῳδοί, καὶ ἡ ἐπὶ Ληναίῳ πομπὴ καὶ οἱ τρα-
γῳδοὶ καὶ οἱ κωμῳδοί, καὶ τοῖς ἐν ἀστει Διονυσίοις ἡ πομπὴ καὶ οἱ
25 παῖδες καὶ ὁ κῶμος καὶ οἱ κωμῳδοὶ καὶ οἱ τραγῳδοί, καὶ Θαργηλίων
τῇ πομπῇ καὶ τῷ ἀγῶνι, μὴ ἔξειναι μήτε ἐνεχιράσαι μήτε λαμ-
βάνειν ἐτέρον, μηδὲ τῶν ὑπερημέρων, ἐν ταύταις ταῖς ἡμέραις. 518
ἐὰν δέ τις τούτων τι παραβαίνῃ, ὑπόδικος ἐστω τῷ παθόντι, καὶ
προβολαὶ αὐτοῦ ἐστωσαν ἐν τῇ ἐκκλησίᾳ τῇ ἐν Διονύσου ὡς ἀδι-
ζο κοῦντος, καθὰ περὶ τῶν ἄλλων τῶν ἀδικούντων γέγραπται.

2 τῶν Πανδίων Palmerius: ἐν πανδίον' S corr.: ἐν Πανδίονι vulg.
7, 8 καθ’ ὃν . . . γίγνονται secl. Cobet 11 χρηματίζειν κελεύει
vulg. 17 ἀναγνῶναι νόμον F: νόμον ἀναγνῶναι S 22 ἐν] τῷ ἐμ
Foucart 23 ἡ add. Reiske 25 Θαργηλίων Reiske:
δ Θαργηλίων (vel Θαργηλιῶνος) codd. 26 μὴ] μήτε S al.: μήτι
Buttmann

11 'Ερθυμεῖσθ', ὁ ἄιδρες δικασταί, ὅτι ἐν τῷ προτέρῳ
τούμφῳ κατὰ τῶν περὶ τὴν ἕορτὴν ἀδικούιτων οὕσης τῆς
προβολῆς, ἐν τούτῳ καὶ κατὰ τῶν τοὺς ὑπερημέρους εἰσ-
πραττόιτων ἢ καὶ ἀλλ' διοῦν τινὸς λαμβανόιτων ἢ βιαζο-
μέρων ἐποίησατε τὰς προβολάς. οὐ γὰρ ὅπως τὸ σῶμα² ἢ
ἡγριίζεσθαί τιος ἐν ταύταις ταῖς ἡμέραις, ἢ τὴν παρα-
σκευὴν ἢν ἀν ἐκ τῶν ἰδίων πορίσαιτό τις εἰς λητοργίαν,
φεσθε χρῆγαι, ἀλλὰ καὶ τὰ δίκη καὶ ψήφῳ τῷν ἐλόγτων
γιγρόμερα τῷν ἡλωκότων καὶ κεκτημέρων ἐξ ἀρχῆς τὴν
12 γοῦν ἕορτὴν ἀπεδώκατ' εἶναι. ὑμεῖς μὲν τούτην, ὁ ἄιδρες ¹⁰
'Αθηγαῖοι, πάντες εἰς τοσοῦτον ἀφίχθε φιλαγθρωπίας καὶ
εὐσεβείας, ὥστε καὶ τῶν πρότερον γεγενημέρων ἀδικη-
μάτων τὸ λαμβάνειν δίκην ἐπέσχετε ταύτας τὰς ἡμέρας.
Μειδίας δ' ἐν αὐταῖς ταύταις ταῖς ἡμέραις ἄξια τοῦ δοῦναι
τὴν ἐσχάτην δίκην ποιῶν δειχθήσεται. Βούλομαι δ' ἔκαστοι ¹⁵
ἀπ' ἀρχῆς ὡν πέπονθ' ἐπιδείξας καὶ περὶ τῶν πληγῶν
εἰπεῖν, ἃς τὸ τελευταῖον προτερεύτεινέ μοι ἐν γὰρ οὐδέπι
ἐστιν ἐφ' ὃ τῷν πεπραγμέρων οὐ δίκαιος ὡν ἀπολωλέγαι
φανήσεται.

13 'Επειδὴ γὰρ οὐ καθεστηκότος χορηγοῦ τῇ Παρδιογῶι ²⁰
φυλῆ, τρίτον ἔτος τουτί, παρούσης δὲ τῆς ἐκκλησίας ἐν
519 ἢ τὸν ἄρχοιτ' ἐπικληροῦν ὁ τόμος τοῖς χοροῖς τοὺς αὐλητὰς
κελεύει, λόγῳν καὶ λοιδορίας γιγνομένης, καὶ κατηγοροῦντος
τοῦ μὲν ἄρχοιτος τῷν ἐπιμελητῶι τῆς φυλῆς, τῷν δὲ
ἐπιμελητῶι τοῦ ἄρχοιτος, παρελθὼν ὑπεσχόμην ἐγὼ χορη- ²⁵
γίστειν ἐθελοιτής, καὶ κληρονομέρων πρῶτος αἱρεῖσθαι τὸν
14 αὐλητὴν ἔλαχοι, ἡμεῖς μέν, ὁ ἄιδρες 'Αθηγαῖοι, πάντες
ἀμφότερ' ὡς οἶνον τε μάλιστ' ἀπεδέξασθε, τίγρ τ' ἐπαγγελίαν
τὴν ἐμὴν καὶ τὸ συμβάν ἀπὸ τῆς τύχης, καὶ θόρυβοι καὶ
κρότον τοιοῦτον ὡς ἀν ἐπαιροῦντές τε καὶ συνησθέρτες ³⁰
ἐποίησατε, Μειδίας δ' οὐτοσὶ μόρος τῷν πάντων, ὡς ἔοικεν,

² κατὰ τῶν περὶ Α: περὶ τῶν κατὰ Σ vulg.
cett.

9 τῇ γοῦν ἕορτῇ vulg.

5 ὅπως Σ¹: ὅπως μὴ

ἡχθέσθη, καὶ παρηκολούθησε παρ' ὅλην τὴν ληπτουργίαν ἐπηρεάζων μοι συνεχῶς καὶ μικρὰ καὶ μείζω. ὅσα μὲν οὖν τὸν 15 χορευτὰς ἐργατιούμενος ἡμῖν ἀφεθῆται τῆς στρατείας ἡγώχληστει, ἢ προβαλλόμενος καὶ κελεύων ἑαυτὸν εἰς Διογύσια 5 χειροτονεῖν ἐπιμελητήν, ἢ τὰλλα πάρθ' ὅσα τοιαῦτα, ἔσωσθε οὐ γὰρ ἀγνοῶ τοῦθ' ὅτι τῷ μὲν ἐπηρεαζομένῳ τότε ἐμοὶ καὶ ὑβριζομένῳ τὴν αὐτὴν ὀργὴν ἔκαστον τούτων ἥνπερ ἄλλον διτοῦν τῷν δειποτάτων παρίστη, ὡμῶν δὲ τοῖς ἄλλοις, ἔξω τοῦ πράγματος οὐσιών, οὐκ ἀντίτοις ἄξια ταῦτα καθ' αὐτὸν ἀγώνος φαγείη ἀλλὰ πάντες δριώντες ἀγανακτήσετε, ταῦτα 10 ἐρωτᾷς. ἔστι δὲ ὑπερβολὴ τῶν μετὰ ταῦθι, ἀντίτοις δέ τοι 15 καὶ οὐδὲ ἀντίτοις ἐπεχείρηστε ἔγωγε κατηγορεῖν αὐτοῦ τοῦτον, εἰ μὴ καὶ τότε ἐν τῷ δίημῳ παραχρῆμ' ἐξήλεγξα. τὴν γὰρ ἐσθῆτα τὴν ἱεράν (ἱερὰν γὰρ ἔγωγε τομέων πάσταις ὅσην ἀντίτοις 20 εἴτεκα τῆς ἑορτῆς παρασκευάσηται, τέως ἀντίτοις χρησθῆ) καὶ τοὺς στεφάρους τοὺς χρυσοῦς, οὓς ἐποιησάμην ἐγὼ κόσμοι 25 τῷ χορῷ, ἐπεβούλευσεν, ὁ ἄιδρος Ἀθηναῖοι, διαφθεῖρά μοι τούτωρ ἐλθὼν ἐπὶ τὴν οἰκίαν τὴν τοῦ χρυσοχόουν. καὶ διέφθειρεν, οὐ μέντοι πάσταν γε· οὐ γὰρ ἡδυτήθη. καίτοι 30 τοῦτό γένος πάστος πάστος τοῦδέντα φησὶν ἀκηκοέντα τολμήσατε· οὐδὲ ποιήσατε δὲν τῇ πόλει. οὐκ ἀπέχρηστε δὲν αὐτῷ τοῦτο, 35 ἀλλὰ καὶ τὸν διδάσκαλον, ὁ ἄιδρος Ἀθηναῖοι, διέφθειρε μονού τοῦ χοροῦ· καὶ εἰ μὴ Τηλεφάγης ὁ αὐλητὴς ἀδρῶν βέλτιστος περὶ ἐμὲ τότε ἐγένετο, καὶ τὸ πράγμα· αἰτούμενος 40 τὸν ἄιδρωπον ἀπελάσας αὐτὸς συγκροτεῖν καὶ διδάσκειν φέτο δεῖν τὸν χορόν, οὐδὲ ἀντίτοις ἡγωνιστάμεθα, ὁ ἄιδρος Ἀθηναῖοι, ἀλλὰ ἀδιδάκτος ἀντίτοις εἰσῆλθεν ὁ χορὸς καὶ πράγματα· αἰσχιστός ἀντίτοις ἐπάθομεν. καὶ οὐδὲ ἐιταῦθ' ἔστη τῆς ὑβρεως.

7 ἄλλον ἄλλον Dobree
cett. 9 ταῦτα] αὐτὰ A 10 ἀ] ἐφ' οἷς A πάντες Σ Λ Y P:
πάντες ἄντας al. ἀγανακτήσετε Λ Y S corr. m. rec.: ἀγανακτήσαιτε
S¹ al. 15 παρασκευάσηται Α F vulg.: παρασκευάσηται S τέως]
ἔως Dindorf 18 μοι Jurinus: μονού codd. 19 καίτοι τοῦτό γ' Α:
καὶ τοιοῦτον S al.: καίτοι τοιοῦτον F vulg., cf. ix 15 21 οὐδὲ
ποιήσαντ' secl. Cobet: οὐδὲ ἐπινοήσαντ' Weil

ἀλλὰ τοσοῦτον αὐτῷ περιῆν ὥστε τὸν ἐστεφανωμένον ἄρ-
χοντα διέφθειρε, τοὺς χορηγοὺς συνῆγεν ἐπ' ἐμέ, βοῶι,
ἀπειλῶι, δμινύουσι παρεστηκώς τοῖς κριταῖς, τὰ παρασκήνια
φράττων, προσηλῶν, ἰδιώτης ὧν τὰ δημόσια, κακὰ καὶ
18 πράγματ' ἀμύθητά μοι παρέχων διετέλεστεν. καὶ τούτων, 5
ὅσα γ' ἔν τῷ δήμῳ γέγονεν ἡ πρὸς τοῖς κριταῖς ἐν τῷ
Θεάτρῳ, ὑμεῖς ἐστέ μοι μάρτυρες πάντες, ὃ ἀνδρες δικασταί.
καίτοι τῶν λόγων τούτους χρὴ δικαιοτάτους ἡγεῖσθαι, οὐν
ἄντοι οἱ καθήμεροι τῷ λέγοντι μαρτυρῶσιν ἀληθεῖς εἶναι.
προδιαφθείρας τούτων τοὺς κριτὰς τῷ ἀγῶνι τῶν ἀνδρῶν, 10
δόντος ταῦθ' ὡσπερεὶ κεφάλαι ἐφ' ἀπασι τοῖς ἑαυτῷ νε-
νεανιευμένοις ἐπέθηκεν, ἐμοῦ μὲν ὑβριστε τὸ σῶμα, τῇ
521 φυλῆς δὲ κρατούσῃ τὸν ἀγῶναν αἰτιώτατος τοῦ μὴ νικῆσαι
κατέστη.

19 Τὰ μὲν οὖν εἰς ἐμὲ καὶ τοὺς φυλέτας ἡσελγημένα καὶ 15
περὶ τὴν ἑορτὴν δικήματα τούτῳ πεπραγμένα, ἐφ' οἷς αὐτὸν
προινύβαλόμην, ταῦτ' ἔστιν, ὃ ἀνδρες Ἀθηναῖοι, καὶ πόλλ'
ἔτερα, ὃν ὅστ' ἄν οἶός τ' ὃ διέξειμι πρὸς ὑμᾶς αὐτίκα δὴ
μάλα. ἔχω δὲ λέγειν καὶ πογηρίας ἐτέρας παμπληθεῖς
[αὐτοῦ] καὶ ὑβρεῖς εἰς πολλοὺς ὑμῶν καὶ τολμήματα τοῦ 20
μιαροῦ τούτου πολλὰ καὶ δεινά, ἐφ' οἷς τῷ πεπονθότῳ
οἱ μέν, ὃ ἀνδρες δικασταί, καταδείσαντες τοῦτον καὶ τὸ
τούτου θράσος καὶ τοὺς περὶ αὐτὸν ἔταιρους καὶ πλοῦτον
καὶ τάλλον ὅσα δὴ πρόσεστι τούτῳ, ἡσυχίαν ἔσχον, οἱ δὲ
ἐπιχειρήσατες δίκην λαμβάνειν οὐκ ἐδυνήθησαν, εἰσὶ δὲ οἱ 25
διελύσατο, ἵστως λυσιτελεῖν ἡγούμενοι. τὴν μὲν οὖν ὑπὲρ
αὐτῶν δίκην ἔχουσιν οἵ γε πεισθέντες τῆς δὲ ὑπὲρ τῶν
γόμων, οὓς παραβάσιον τούτος κάκεύοντος ἤδικει καὶ γένεται
21 πάντας τοὺς ἄλλους, ὑμεῖς ἐστὲ κληρογόμοι. πάντων οὖν
ἀθρόων ἐν τίμημα ποιήσασθε, δέ τι ἀν δίκαιον ἡγῆσθε. 30

το προδιαφθείρας Wolf: προσδιαφθείρας codd.

S A: εἰς τὸ σῶμα F vulg. 19 παμπληθεῖς αὐτοῦ S: αὐτοῦ παμ-
πληθεῖς vulg.: παμπληθεῖς Cobet 24 ὅσα δὴ Λ: δὴ ὅσα S vulg.
25 λαμβάνειν] λαβεῖν Λ

ἔξελέγξω δὲ πρῶτον μὲν ὅσ' αὐτὸς ὑβρίσθην, ἔπειθ' ὅσ' ὑμεῖς· μετὰ ταῦτα δὲ καὶ τὸν ἄλλον, ὃ ἄγδρες Ἀθηναῖοι, βίοι αὐτοῦ πάντ' ἔξετάσω, καὶ δεῖξω πολλῶν θανάτων, οὐχ ἔνδες διτ' ἄξιον. Λέγε μοι τὴν τοῦ χρυσοχόου πρώτην δὲ λαβῶν μαρτυρίαν.

ΜΑΡΤΥΡΙΑ.

[Παμμένης Παμμένους Ἐρχιεὺς ἔχω χρυσοχοεῖνον ἐν τῇ ἀγορᾷ, 22 ἐν ᾧ καταγίγνομαι καὶ ἐργάζομαι τὴν χρυσοχῷκὴν τέχνην. ἐκ- 522 ιο δόιτος δέ μοι Δημοσθένους, ὡς μαρτυρῶ, στέφανον χρυσοῦν ὥστε ιο κατασκευάσαι καὶ ἴμάτιον διάχρυσον ποιῆσαι, ὥπως πομπεύσαι ἐν αὐτοῖς τὴν τοῦ Διονύσου πομπήν, καὶ ἐμοῦ συντελέσαντος αὐτὰ καὶ ἔχοντος παρ' ἐμαυτῷ ἔτοιμα, εἰσπηδήσας πρός με νύκτωρ Μειδίας ὁ κρινόμενος ὑπὸ Δημοσθένους, ἔχων μεθ' ἔαυτοῦ καὶ ἄλλους, ἐπεχείρησε διαφθείρειν τὸν στέφανον καὶ τὸ ἴμάτιον, καὶ 15 τινὰ μὲν αὐτῶν ἐλυμήνατο, οὐ μέντοι πάντα γε ἐδυνήθη διὰ τὸ ἐπιφανέντα με κωλῦσαι.]

Πολλὰ μὲν τούντι, ὃ ἄγδρες Ἀθηναῖοι, καὶ περὶ ὧν 23 τοὺς ἄλλους ἡδίκηκεν ἔχω λέγειν, ὥσπερ εἶπον ἐν ἀρχῇ τοῦ λόγου, καὶ συνείλοχ' ὑβρεῖς αὐτοῦ καὶ ἀτιμίας τοσαύτας 20 ὅσας ἀκούσεσθ' αὐτίκα δὴ μάλα. ἦν δ' ἡ συλλογὴ ῥᾳδία· αὐτοὶ γὰρ οἱ πεπονθότες προσῆσάν μοι. Βούλομαι δὲ πρὸ 24 τούτων εἰπεῖν οἷς ἐπιχειρήσειν αὐτὸν ἀκήκο' ἔξαπατᾶν ὑμᾶς· τοὺς γὰρ ὑπὲρ τούτων λόγους ἐμοὶ μὲν ἀγαγκαιωτάτους προειπεῖν ἥγονται, ὑμῖν δὲ χρησιμωτάτους ἀκοῦσαι. διὰ τί; 25 ὅτι τοῦ δικαίαν καὶ εὔορκον θέσθαι τὴν ψῆφον ὁ κωλύσας ἔξαπατηθῆναι λόγος ὑμᾶς οὗτος αἴτιος ἔσται. πολὺ δὴ μάλιστα πάιτων τούτῳ τῷ λόγῳ προσέχειν ὑμᾶς δεῖ, καὶ μημονεῦσαι τοῦτο, καὶ πρὸς ἔκαστον ἀπαιτᾶν, ὅταν οὗτος λέγῃ. ἔστι δὲ πρῶτον μὲν ἐκεῦν' οὐκ ἄδηλος ἐρῶι, ἔξ 25 οὐδίᾳ πρός τινας αὐτὸς διεξιὼν ἀπηγγέλλετο μοι, ὡς εἰπερ ἀληθῶς ἐπεπόνθειν ταῦθ' ἀ λέγω, δίκας οὐδίας μοι προσῆκεν

7 Ἐρχιεὺς Blass: Ἐρχιεὺς Buttmann: επερχος S: ἔπαρχος vulg. ἔχω Wolf: ἔχων codd. 10 πομπεύσῃ vulg. 19 ἀτιμίας S Y P: πονηρίας vulg. (cf. § 19) 25 κωλύσων A al.

αὐτῷ λαχεῖν, τῷ μὲν ἴματίων καὶ τῷ χρυσῷ στεφάρωι
τῆς διαφθορᾶς καὶ τῆς περὶ τὸν χορὸν πάσης ἐπηρείας,
523 βλάβης, ὡρ δὲ εἰς τὸ σῶμα ὑβρίσθαι φημί, ὑβρεως, οὐ μὰ
Δὲ οὐχὶ δημοσίᾳ κρίνειν αὐτὸν καὶ τίμημ² ἐπάγειν ὃ τι
26 χρὴ πιθεῖν ἢ ἀποτεῖναι. ἐγὼ δὲ ἐγ μὲν ἐκεῖν³ εὖ οἶδα, καὶ
ἴμᾶς δὲ εἰδέραι χρή, ὅτι εἰ μὴ προύβαλόμην αὐτόν, ἀλλ’
ἐδικαζόμην, οὐρατίος ἦκεν ἀν εὐθύς μοι λόγος, ὡς εἴπερ ἦν
τι τούτων ἀληθές, προβάλλεσθαι μὲν ἔδει καὶ παρ’ αὐτὰ
τὰδικήματα τὴν τιμωρίαν ποιεῖσθαι. ὃ τε γὰρ χορὸς ἦν τῆς
πόλεως, ἢ τ’ ἐσθῆτης τῆς ἑορτῆς εἴτε πᾶσα παρεσκευάζετο, 10
ἐγώ θ’ ὃ πεπονθώς ταῦτα χορηγὸς ἦν· τίς ἀν οὐν ἐτέραν
εἴλετο τιμωρίαν ἢ τὴν ἐκ τοῦ νόμου κατὰ τῶν περὶ τὴν
27 ἑορτὴν ἀδικούντων οὖσαι; ταῦτ’ εὖ οὖδε ὅτι πάντ⁴ ἀν ἐλέγειν
οὗτος τύτε. φεύγοντος μὲν γάρ, οἵμαι, καὶ ἡδικηκότος ἐστὶ
τὸ τὸν παρόντα τρόπον τοῦ δοῦται δίκηρ διακρούμενοι, τὸν 15
οὐκ ὅτιθ’ ὡς ἔδει γερέσθαι λέγειν, δικαστῶν δέ γε σωφρόνων
τούτοις τε μὴ προσέχειν καὶ δι’ ἀν λάβωσιν ἀσελγαντοτα
28 κοιλάζειν. μὴ δὴ τοῦτο λέγειν αὐτὸν ἔστε, ὅτι καὶ δίκας ἰδίας
διδωσιν ὃ τόμος μοι καὶ γραφὴν ὑβρεως διδωσι γάρ. ἀλλ’
ῶς οὐ πεπούκει ἢ κατηγόρηκα, ἢ πεποιηκὼς οὐ περὶ τὴν 20
ἑορτὴν ἀδικεῖ, τοῦτο δεικνύτω τοῦτο γὰρ αὐτὸν ἐγὼ πρού-
βαλόμην, καὶ περὶ τούτου τὴν ψῆφον οὔσετε τὴν ὑμεῖς. εἰ
οὐ ἐγὼ τὴν ἐπὶ τῷ ἰδίων δικῶν πλεονεξίᾳν ἀφεὶς τῇ πόλει
παραχωρῶ τῆς τιμωρίας, καὶ τοῦτον εἰλόμην τὸν ἀγῶν⁵ ἀφ’
οὗ μηδὲν ἔστι λῆμμα λαβεῖν ἐμοί, χάριν, οὐ βλάβην δήποι 25
τοῦτ⁶ ἀν εἰκότως ἐνέγκοι μοι παρ’ ὑμῶν.

29 Οἶδα τούτην ὅτι καὶ τούτῳ πολλῷ χρήσεται τῷ λόγῳ ‘μή
με Δημοσθέει παραδῶτε, μηδὲ διὰ Δημοσθέην μὲν ἀνέλητε.
524 ὅτι τούτῳ πολεμῶ, διὰ τοῦτο μὲν ἀναρήσετε;’ τὰ τοιαῦτα
πολλάκις οὖδε ὅτι φθέγξεται, βοιλόμενος φθόροις τιν⁷ ἐμοὶ 30

3 ὑβρίσθαι ΛΒ: ὑβρίζεσθαι Σ¹ΥΡ 6 προύβαλόμην Σ: πρού-
βαλόμην vulg. 8 προβάλλεσθαι Σ: προβαλέσθαι al. 10 παρε-
σκευάστο Λ 15 δοῦναι Λ: μηδ δοῦναι Σ vulg.: fort. διδόναι Blass,
cf. xxii 28 29 τούτῳ ΦΛ: ἐκείνῳ Σ Y

διὰ τούτων τῶν λόγων συνάγειν. ἔχει δ' οὐχ οὕτω ταῦτ', 30
οὐδὲ ἐγγύς. οὐδέντα γὰρ τῶν ἀδικούντων ὑμεῖς οὐδεὶς τῶν
κατηγόρων ἐκδίδοτε· οὐδὲ γὰρ ἐπειδὰν ἀδικηθῆ τις, ὡς ἀτί¹⁵
ἔκαστος ὑμᾶς ὁ παθὼν πείση, ποιεῖσθε τὴν τιμωρίαν, ἀλλὰ
ἢ τούτας τούτων ἔθεσθε πρὸ τῶν ἀδικημάτων, ἐπ' ἀδήλους
μὲν τοῖς ἀδικήσοντις, ἀδήλους δὲ τοῖς ἀδικησομένοις. οὗτοι
δὲ τέ πιοι ὑστεροῦνται τοῖς ἐν τῇ
πόλει, δίκην, ἀν ἀδικηθῆ τις, ἔσεσθαι δι' αὐτῶν λαβεῖν.
ὅταν τούτην τῶν παραβατώντων τιτά τοὺς τόμους κολάζητε,
οὐ τοῖς κατηγόροις τοῦτον ἐκδίδοτε, ἀλλὰ τοὺς τόμους ὑμῖν
αὐτοῖς βεβαιοῦτε. ἀλλὰ μὴν πρός γε τὸ τοιοῦτον, ὅτι 31
'Δημοσθέίης' φησὶν 'ὑβρισται,' δίκαιος καὶ κοιτὸς καὶ
ὑπὲρ ἀπάγτων ἔστ' ὁ λόγος. οὐ γὰρ εἰς Δημοσθέίην ὅιτα
μ' ἡσέλγαμε μόνον ταῦτην τὴν ἡμέραν, ἀλλὰ καὶ εἰς χορη-
γὸν ὑμέτεροι· τοῦτο δ' ὅσον δύναται γρούητ' ἀτί ἐκ τωρᾶ.
ἴστε δήπον τοῦθ' ὅτι τῶν θεσμοθετῶν τούτων οὐδεὶς θεσμο- 32
θέτης ἔστ' ὄγομα, ἀλλ' ὀτιώνηποθ' ἐκάπτω. ἀτί μὲν τούτην
ἰδιώτην ὄντα τιν' αὐτῶν ὑβρίση τις ἡ κακῶς εἴπη, γραφήτη
ὑβρεως καὶ δίκην κακηγορίας ἴδιαν φεύξεται, ἐὰν δὲ θεσμο-
θέτην, ἀτιμος ἔσται καθάπαξ. διὰ τέ; ὅτι τοὺς νόμους ἥδη
δ τοῦτο ποιῶν προσιγρίζει, καὶ τὸν ὑμέτερον κοιτὸν στέ-
φανον καὶ τὸ τῆς πόλεως ὄγομα· διὸ γὰρ θεσμοθέτης οὐδεὶς
ἀιθρώπων ἔστ' ὄγομα, ἀλλὰ τῆς πόλεως. καὶ πάλιν γε τὸν 33
ἀρχούτα, ταῦτὸ τοῦτο, ἐὰν μὲν ἔστεφανωμένον πατάξῃ τις
ἡ κακῶς εἴπη, ἀτιμος, ἐὰν δ' ἴδιωτην, ἴδια ὑπόδικος. καὶ 525
οὐ μόνον περὶ τούτων οὕτω ταῦτ' ἔχει, ἀλλὰ καὶ περὶ πάν-
των οἷς ἀν ἡ πόλις τιν' ἀδειαὶ ἡ στεφανηφορίων ἡ τινα
τιμὴν δῷ. οὕτω τούτην καὶ ἐμέ, εἰ μὲν ἐν ἄλλαις τισὶν
ἡμέραις ἥδικησέ τι τούτων Μειδίας ἴδιωτην ὅιτα, ἴδια καὶ
30 δίκην προσῆκεν αὐτῷ διδόγαν· εἰ δὲ χορηγὸν ὅρθ' ὑμέτεροι 34
ἰερομηνίας οὕστης πάιθ' ὅσ' ἥδικηκεν ὑβρίσας φαίνεται,

3 οὐδὲ γὰρ S al.: οὐδὲ Λ 6 ἀδικήσοντιν] ἀδικήμασιν al.
22, 23 διὸ γὰρ θεσμοθέτης . . . τῆς πόλεως secl. Dobree 24, 25 πατάξῃ
τις . . . εἴπη vulg. S γρ.: παταξητις . . . ειπης S solus

δημοσίας ὀργῆς καὶ τιμωρίας δίκαιος ἐστι τυγχάνειν· ἄμα γὰρ τῷ Δημοσθένει καὶ ὁ χορηγὸς ὑβρίζετο (τοῦτο δὲ ἐστὶ τῆς πόλεως), καὶ ταῦταὶ ταῦς ἡμέραις, αἷς οὐκ ἐώσιν οἱ τόμοι. χρῆ δὲ, ὅταν μὲν τιθῆσθε τοὺς τόμους, ὅποιοι τιές εἰσι σκοπεῖν, ἐπειδὴν δὲ θῆσθε, φυλάπτειν καὶ χρῆ-
σθαι· καὶ γὰρ εὔορκα ταῦθι ὑμῖν ἐστι καὶ ἄλλως δίκαια.
35 ἦν δὲ τῆς βλάβης ὑμῶν τόμος πάλαι, ἦν δὲ τῆς αἰκείας, ἦν δὲ τῆς ὑβρεως. εἰ τούντιν ἀπέχρη τοὺς τόντις Διονυσίους τι ποιοῦντας τούτων κατὰ τούτους τοὺς τόμους δίκην διδόνται, οὐδὲν ἄν προσέδει τοῦτο τοῦ τόμου. ἀλλὰ οὐκ ἀπέχρη. 10 τημένον δέ· ἔθεσθε ἱερὸν τόμον αὐτῷ τῷ θεῷ περὶ τῆς ἱερομητίας. εἴ τις οὖν κάκεύοντος τοῖς προϋπάρχοντις τόμοις καὶ τούτῳ τῷ μετ' ἐκείνους τεθέντι καὶ πᾶσι τοῖς λοιποῖς ἐστὶ ἔρωχος, δὲ τοιοῦτος πότερα μὴ δῷ διὰ τοῦτο δίκην, ἢ
(καὶ) μείζω δοῖη δικαίως; ἐγὼ μὲν οἴομαι μείζω. 15
36 Ἀπήγγελλε τούντιν τίς μοι περιόντι^τ αὐτὸν συλλέγειν καὶ πυνθάνεσθαι τίσι πώποτε συμβέβηκεν ὑβρισθῆναι, καὶ λέγειν τούτους καὶ διηγεῖσθαι πρὸς ὑμᾶς μέλλειν, οἶνον, ὡς ἄιδρες Ἀθηναῖοι, τὸν πρόεδρον, ὃν ποτέ φασιν ἐν ὑμῖν ὑπὸ Πολυ-
ζήλου πληγῆναι, καὶ τὸν θεσμοθέτην ὃς ἔταγχος ἐπλήγη 20 τὴν αὐλήτρον ἀφαιρούμενος, καὶ τοιούτους τιάσ, ὡς ἐὰν πολλοὺς ἔτέρους δεινὰ καὶ πολλὰ πεποιθότας ἐπιδείξῃ,
526 ἥττον ὑμᾶς ἐφ' οἷς ἐγὼ πέποιθεν ὀργιούμενοις. ἐμὸλ δὲ αὖ
37 τούντινοι, ὡς ἄιδρες Ἀθηναῖοι, δοκεῖτε ποιεῖν ἄν εἰκότως, εἴπερ ὑπὲρ τοῦ κοινῆ βελτίστου δεῖ μέλειν ὑμῖν. τίς γὰρ 25 οὐκ οἶδεν ὑμῶν τοῦ μείν πολλὰ τοιαῦτα γίγνεσθαι τὸ μὴ κοιλάζεσθαι τοὺς ἔξαμαρτάνοντας αἴτιοι ὄντε, τοῦ δὲ μηδένι^τ ὑβρίζειν τὸ λοιπὸν τὸ δίκαιον τὸν ἀεὶ ληφθένθος, ἦν προσήκει,

3 post πόλεως add. ὕνομα vulg.: om. S Y O P καὶ ταῦταὶ αὐταῖς Reiske: καὶ τὸ ταῦταις S¹: καίτοι ταύταις S quarta m. F: καὶ τοιαύταις al. 6 εὔορκα S: ἔνορκα A F corr. 7 αἰκείας S¹: αἰκίας S corr. vulg. 15 καὶ add. Schaefer 16 ἀπήγγελλε S A B: ἀπήγγειλε al. Cf. § 25, xxi 105, liv 38 22 δεινὰ καὶ πολλὰ S Y O P: πολλὰ καὶ δεινὰ vulg. 23 αὖ] αὐτὸν Blass coll. § 120, xxii 5 25 εἴπερ ὑπὲρ A F (cf. i 2): εἴπερ S Y

διδόναι μόρον αἴτιον ἀν γενόμενον; εἰ μὲν τούννυν ἀποτρέψαι συμφέρει τοὺς ἄλλους, τοῦτον καὶ δι' ἐκεῖνα κολαστέον, καὶ μᾶλλόν γ' ὅσφπερ ἀν ἥ πλείω καὶ μείζω· εἰ δὲ παροξῦναι καὶ τοῦτον καὶ πάντας, ἐατέον. ἔτι τούννυν οὐδ' ὅμοίαν 38
 5 οὖσαν τούτῳ κάκενοις συγγράμμην εὑρήσομεν. πρῶτον μὲν γὰρ δ τὸν θεσμοθέτην πατάξας τρεῖς εὗχεν προφάσεις, μέθην, ἔρωτα, ἄγροιαν διὰ τὸ σκότους καὶ νυκτὸς τὸ πράγμα γενέσθαι. ἔπειθ' δ Πολύζηλος δργῆ καὶ τρόπου προπετείᾳ φθάσας τὸν λογισμὸν ἀμαρτῶν ἔπαισεν οὐ γὰρ ἔχθρος γ'
 10 ιο ὑπῆρχεν ὡν, οὐδ' ἐφ' ὑβρει τοῦτ' ἐποίησεν. ἀλλ' οὐ Μειδίᾳ τούτων οὐδὲν ἔστ' εἰπεῖν· καὶ γὰρ ἔχθρὸς ἦν, καὶ μεθ' ἡμέραν εἰδὼς ὑβριζε, καὶ οὐκ ἐπὶ τούτου μόρον, ἀλλ'
 15 ἐπὶ πάντων φαίνεται προηρημένος μ' ὑβρίζειν. καὶ μὴν 39 οὐδὲ τῶν πεπραγμένων ἐμοὶ καὶ τούτοις οὐδὲν ὅμοιον δρῶ.
 20 πρῶτον μὲν γὰρ δ θεσμοθέτης οὐχ ὑπὲρ ὑμῶν οὐδὲ τῶν νόμων φροντίσας οὐδὲ ἀγαγακτήσας φανήσεται, ἀλλ' ἰδίᾳ πεισθεὶς δόποσῳ δίποτ' ἀργυρίῳ καθυφεὶς τὸν ἀγῶνα· ἔπειθ'
 25 δ πληγεὶς ἐκεῖνος ὑπὸ τοῦ Πολυζήλου, ταῦτὸ τοῦτο, ἰδίᾳ διαλυσάμενος, ἐρρώσθαι πολλὰ τοῖς νόμοις εἰπὼν καὶ ὑμῖν, 527
 20 οὐδὲ εἰσήγαγε τὸν Πολύζηλον. εἰ μὲν τούτυν ἐκείνωι κατη- 40
 γορεῖν βούλεται τις ἐν τῷ παρόντι, δεῖ λέγειν ταῦτα· εἰ δ'
 ὑπὲρ ὧν ἐγὼ τούτου κατηγόρηκ' ἀπολογεῖσθαι, πάντα μᾶλ-
 λον ἥ ταῦτα λεκτέα. πᾶν γὰρ τοὐγαρτίον ἐκείνοις αὐτὸς
 μὲν οὔτε λαβὼν οὐδὲν οὔτ' ἐπιχειρήσας λαβεῖν φαγήσομαι,
 25 τὴν δ' ὑπὲρ τῶν ιόμων καὶ τὴν ὑπὲρ τοῦ θεοῦ καὶ τὴν ὑπὲρ
 ὑμῶν τιμωρίαν δικαίως φυλάξας καὶ τὴν ἀποδεδωκὼς ὑμῖν.
 μὴ τούτυν ἔτε ταῦτ' αὐτὸν λέγειν, μηδ', ἀν βιάζηται, πε-
 θεσθ' ὡς δίκαιον τι λέγοιτι. ἀν γὰρ ταῦθ' οὕτως ἐγιωσμέν' 41
 ὑπάρχῃ παρ' ὑμῖν, οὐκ ἐνέσται αὐτῷ λόγος οὐδὲ εἰς. ποία

§§ 38-41 in libris S F obclo notatae 9 φθάσας τὸν λογισμὸν ἀμαρ-
 τῶν ἔπαισεν Schaefer: φθάσας τὸν λογισμὸν ἔπαισεν Rh. Gr. iv 250
 W. Blass: φθάσας τὸν λογισμὸν ἀμαρτῶν ἐπεσεν Λ: φθάσαι φθάσας F
 corr., προφθάσας S γρ.) τὸν λογισμὸν ἀμαρτῶν ἐφησεν (ἐπεσεν S γρ.) S
 vulg.: φθάσας τὸν λογισμὸν ἀμαρτεῖν ἔφησεν Wolf

γὰρ πρόφασις, τίς ἀνθρωπίνη καὶ μετρία σκῆψις φανεῖται τῶν πεπραγμένων αὐτῷ; δργὴ τὴν Δία· καὶ γὰρ τοῦτο τιχὸν λέξει. ἀλλ' ἡ μὲν ἄι τις ἀφιω τὸν λογισμὸν φθάσας ἐξαγθῆ πρᾶξαι, κανὸν ὑβριστικῶς ποιήσῃ, δι' ὀργὴν γ' ἔτι φῆσαι πεποιηκέναι· ὃ δ' ἄι ἐκ πολλοῦ συνεχῶς ἐπὶ πολλὰς ἡμέρας παρὰ τοὺς γόμους πράττων τις φωράται, οὐ μόνον δῆπον τοῦ μὴ δργῆς ἀπέχει, ἀλλὰ καὶ βεβουλευμένως δ τοιούτος ὑβρίζων ἐστὶν ἥδη φανερός.

42 Ἀλλὰ μὴν δημητρίκα καὶ πεποιηκῶς ἡ κατηγορῶ καὶ ὑβρει πεποιηκῶς φαίνεται, τοὺς γόμους ἥπη σκοπεῦν δεῖ, ὃ ἀγρότες το δικασταί· κατὰ γὰρ τούτους δικάστειν δμωμόκατε. καὶ θεωρεῖθ' ὅσφι μείζονος δργῆς καὶ ζημίας ἀξιῶντι τοὺς ἑκουσίων καὶ δι' ὑβριν πλημμελοῦντας τῷν ἄλλως πως ἐξαμαρταγόττων. πρῶτοι μὲν τούτων οἱ περὶ τῆς βλάβης οὗτοι γόμοι πάντες, ἵν' ἐκ τούτων ἀρξωμαί, ἀν μὲν ἐκὼν βλάψῃ, 15 528 διπλοῦν, ἄι δ' ἄκωι, ἀπλοῦν τὸ βλάψος κελεύονται ἐκτίνειν. εἰκότως· δι μὲν γὰρ παθῶν παταχοῖ βοηθείας δίκαιος τυγχάνειν, τῷ δράσατε δ' οὐκ ἵστην τὴν δργὴν, ἄι θ' ἐκὼν ἄι τ' ἄκων, ἔταξεν δι νόμος. ἔπειθοι οἱ φονικοὶ τοὺς μὲν ἐκ προνοίας ἀποκτιτύντας θαράτῳ καὶ δειφυγίᾳ καὶ δημεύσει 20 τῷν ὑπαρχότων ζημιοῦντι, τοὺς δ' ἀκονσίως αἰδέστεως καὶ 44 φιλανθρωπίας πολλῆς ἡξίωσαρ. οὐ μόνοι δ' ἐπὶ τούτων τοῦς ἐκ προαιρέσεως ὑβρισταῖς χαλεποὺς ὅπτας ἵδειν ἐστι τοὺς νόμους, ἀλλὰ καὶ ἐφ' ἀπάντων. τί γὰρ δή ποτ', ἄν τις ὑφλὸν δίκην μὴ ἐκτίνῃ, οὐκέτ' ἐποίησεν δι νόμος τὴν 25 ἐξούλην ἵδειν, ἀλλὰ προστιμᾶτε ἐπέταξε τῷ δημοσίῳ; καὶ πάλιν τί δή ποτ', ἄν μὲν ἐκὼν παρ' ἐκόντος τις λάβῃ τάλαγτοι ἕιν ἥ δού ἥ δέκα καὶ ταῦτ' ἀποστερήσῃ, οὐδὲν αὐτῷ πρὸς τὴν πόλιν πόλιν ἐστίν, ἄι δὲ μικροῦ πάντιν τιμήματος ἔξιόν

3 ἀλλ' ἡ μὲν Α F: ἀλλὰ μὴν S et Galen. v 178 4 πρᾶξαι S: τι πρᾶξαι A F ποιήσῃ Y P: τοῦτο ποιήσῃ S: τι ποιήσῃ A 7 μὴ del. Schaefer 17 δίκαιος S solus: δίκαιος ἐστιν vulg. 24 γὰρ δή ποτ' vulg.: δη γὰρ ποτε S¹ P: δη γὰρ δήποτε Y O 26 ἐξούλην S Λ B¹: ἐξούλης vulg. 29 τιμήματος del. Cobet

τις λάβη, βίᾳ δὲ τοῦτ' ἀφέληται, τὸ ἵστον τῷ δημοσίῳ προστιμᾶν οἱ ρόμοι κελεύονται, ὅποι περ δὴ τῷ ἰδιώτῃ; ὅτι πάιθ', ὅστις τις βιαζόμενος πράττει, κούν' ἀδικήματα καὶ 45 κατὰ τῶν ἔξω τοῦ πράγματος διτῶν ἡγεῖθ' ὁ νομοθέτης· 5 τὴν μὲν γὰρ ἵσχυν διλέγων, τοὺς δὲ ρόμους ἀπάντων εἴναι, καὶ τὸν μὲν πεισθέιτ' ἰδίας, τὸν δὲ βιασθέιτα δημοσίας δεῖσθαι βοηθείας. διόπερ καὶ τῆς ὑβρεως αὐτῆς τὰς μὲν γραφὰς ἔδωκεν ἀπαντι τῷ βουλομένῳ, τὸ δὲ τῷμημ' ἐποίησεν δόλον δημόσιον· τὴν γὰρ πόλιν ἡγεῖτ' ἀδικεῖν, οὐ τὸν 10 παθόντα μόνον, τὸν ὑβρίζειν ἐπιχειροῦντα, καὶ δίκην ἰκανὴν 529 τὴν τιμωρίαν εἴναι τῷ παθόντι, χρήματα δ' οὐ προσήκειν τῶν τοιούτων ἐφ' ἑαυτῷ λαμβάνειν. καὶ τοσαύτῃ γ' ἐχρή- 46 σταθ' ὑπερβολῇ, ὥστε κὰν εἰς δοῦλον ὑβρίζῃ τις, δόμοις ἔδωκεν ὑπὲρ τούτου γραφήν. οὐ γὰρ ὅστις ὁ πάσχων φέτο 15 δεῖν σκυπεῖν, ἀλλὰ τὸ πρᾶγμ' ὅποιόν τι τὸ γιγνόμενον· ἐπειδὴ δὲ εὑρεν οὐκ ἐπιτήδειον, μήτε πρὸς δοῦλοι μήθ' ὅλως ἔξεναι πράττειν ἐπέτρεψεν. οὐ γὰρ ἔστιν, οὐκ ἔστιν, ὁ ἀνδρες Ἀθηναῖοι, τῶν πάντων οὐδὲν ὑβρεως ἀφορητότερον, οὐδὲ ἐφ' ὅτῳ μᾶλλον ὑμῖν ὀργίζεσθαι προσήκει. ἀνάγνωθι 20 δὲ αὐτόν μοι λαβὼν τὸν τῆς ὑβρεως νόμον· οὐδὲν γὰρ οἶοι ἀκούειν αὐτοῦ τοῦ νόμουν.

ΝΟΜΟΣ.

Ἐάν τις ὑβρίζῃ εἰς τινα, ἢ παῖδα ἢ γυναῖκα ἢ ἄνδρα, τῶν 47 ἐλευθέρων ἢ τῶν δούλων, ἢ παράνομόν τι ποιήσῃ εἰς τούτων τινά, 25 γραφέσθω πρὸς τοὺς θεσμοθέτας δὲ βουλόμενος Ἀθηναίων οἷς ἔξεστιν, οἱ δὲ θεσμοθέται εἰσαγόντων εἰς τὴν ἡλιαίαν τριάκοντα ἡμερῶν ἀφ' ἣς ἀν γραφῇ, ἐάν μιν τι δημόσιον κωλίγη, εἰ δὲ μή, ὅταν ἢ πρῶτον οἶον τε. ὅτου δὲ ἀν καταγνῶ ἢ ἡλιαία, τιμάτω περὶ αὐτοῦ παραχρῆμα, ὅτου ἀν δοκῇ ἄξιος εἴναι παθεῖν ἢ ἀποτεῖσαι.

2 δὴ S al. : ἀν Α : ομ. F [ἰδιώτη] ἐλόντι Cobet coll. Harpoer. v.
 βιαλῶν 17 ἐπέτρεψεν S Y O P : ἐπέτρεπεν B marg. : ἐπέτρεξεν al.
 23 ὑβρίζῃ codd. uno excepto, cf. § 46 et Aesch. *Tīm.* 15 : ὑβρίσῃ
 Schaefer 27 γραφῇ sc. δ ὑβρίσων) 'nonnulli' apud Taylor : ἡ
 γραφῇ codd. : <ἢ> ἡ γραφῇ Markland 28 καταγνῶ ἡ Lambinus :
 καταγνῶτε S¹ Y P : καταγνῶτε ἡ cett.

ὅσοι δ' ἀν γράφωνται γραφὰς ἰδίας κατὰ τὸν τόμον, ἐάν τις μὴ ἐπεξέλθῃ ἢ ἐπεξὶ ἀν μεταλύβῃ τὸ πέμπτον μέρος τῶν ψήφων, ἀποτειπάτω χιλίας δραχμὰς τῷ δημοσίῳ. ἐάν δὲ ἀργυρίοι τιμηθῇ τῆς ὑβρεως, δεδέσθω, ἐὰν ἐλεύθερον ὑβρίσῃ, μέχρι ἄτ
5 ἐκτείνη.

48 'Ακούετ', ὁ ἄρδρες Ἀθηγαῖοι, τοῦ τόμον τῆς φιλαρθρω-
530 πίας, ὃς οὐδὲ τὸν δούλοντος ὑβρίζεσθαι ἀξιῶ. τί οὖν πρὸς θεῶν; εἴ τις εἰς τὸν βαρβάρον ἐνεγκὼν τὸν τόμον τοῦτον, παρ' ὧν τὰ ἀνδράποδα εἰς τὸν Ἑλληνας κομίζεται, ἐπαιωνί-
5 νμᾶς καὶ διεξῶν περὶ τῆς πόλεως εἴποι πρὸς αὐτοὺς ὅτι 10
49 'εἰτιγ "Ἐλληνές τινες ἀνθρωποι οὐτως ἥμεροι καὶ φιλάρ-
θρωποι τοὺς τρόπους, ὥστε πόλλα ὑφ' ὑμῶν ἥδικημέροι, καὶ φύσει τῆς πρὸς ὑμᾶς ἔχθρας αὐτοὺς ὑπαρχούσης πατρικῆς, ὅμως οὐδὲ 15
ὅσων ἀν τιμὴν καταθέντες δούλοντος κτήσωνται,
οὐδὲ τούτους ὑβρίζειν δέξιονται, ἀλλὰ τόμοι δημοσίᾳ τὸν 15
ταῦτα κωλύσοντα τέθεινται τοντοι, καὶ πολλοὺς ἥδη παρ-
50 βάντας τὸν τόμον τοῦτον ἔχημιώκαστι θαράτῳ,⁴ εἰ ταῦτ' ἀκούσπειαν καὶ συνεῖναι οἱ βάρβαροι, οὐκ ἀτ οἰεσθε δημοσίᾳ πάντας ὑμᾶς προξένους αὐτῶν ποιήσασθαι; τὸν τούτον οὐ παρὰ τοῖς Ἑλλησιν μόνον εὐδοκιμοῦντα τόμον, ἀλλὰ καὶ 20 παρὰ τοῖς βαρβάροις εὑ δόξατ⁵ ἀν ἔχειν, σκοπεῖσθ⁶ ὁ παραβὰς ἥντινα δοὺς δίκην δέξιαν ἔσται δεδωκώς.

51 Εἰ μὲν τούτον, ὁ ἄρδρες Ἀθηγαῖοι, μὴ χορηγὸς ὧν ταῦτ' ἐπεπόρθειν ὑπὸ Μειδίου, ὑβριτ⁷ ἀτ τις μόροι κατέγρω τῶν πεπραγμένων αὐτῷ· ἢν δέ μοι δοκεῖ, καὶ ἀσέβειαν εἰ 25 καταγγυρώσκοι, τὰ προσήκοντα ποιεῖν. ἵστε γάρ δήπον τοῦθ⁸ ὅτι τοὺς χοροὺς ἴμεις ἀπαντας τούτους καὶ τοὺς ἔμιοντας τῷ θεῷ ποιεῖτε, οὐ μόροι κατὰ τοὺς τόμους τοὺς περὶ τῶν Διωνυσίων, ἀλλὰ καὶ κατὰ τὰς μαρτείας, ἐν αἷς ἀπάσαις ἀηρημένοι εύρηστε τὴν πόλει, δροίως ἐκ Δελφῶν καὶ ἐκ Διοσκορίης, χοροὺς ἴστάγαι κατὰ τὰ πάτρια καὶ κτιστὰν ἀγνιᾶς

4 τῆς ὑβρεως del. Taylor, nescio an recte 16, 17 verba καὶ πολλοὺς . . . θανάτῳ in S obelo notata 28 ποιεῖσθε F

καὶ στεφανηφορεῦν. ἀνάγρωθι δέ μοι λαβὼν αὐτὰς τὰς 52
μαντείας.

MANTEIAI.

5 Αὐδῶν Ἐρεχθείδησιν, ὅσοι Πανδίονος ἀστυν
ναίετε καὶ πατρίοισι νόμοις ιθύνεθ' ἑορτάς,
μεμιῆσθαι Βάκχοιο, καὶ εἰρυχόρον κατ' ἀγνιὰς
ἰστάναι ὥραιν Βρομίῳ χάριν ἄμμιγα πάντας,
καὶ κνισᾶν βωμοῦσι κάρη στεφάνοις πυκάσαντας.

Περὶ ὑγιείας θύειν καὶ εὐχεσθαι Διὸν ἐπάτῳ, Ἡρακλεῖ, Ἀπόλ-
10 λων προστατηρίῳ περὶ τύχας ἀγαθᾶς Ἀπόλλωνι ἀγνιεῖ, Λατοῖ,
Ἀρτέμιδι, καὶ κατ' ἀγνιὰς κρατῆρας ιστάμεν καὶ χοροὺς καὶ
στεφανηφορεῦν καττὰ πάτρια θεοῖς Ὄλυμπίοις πάντεσσι καὶ
πάσαις, τὸν διάστημα τὸ ἀνάθηκεν δέξιας καὶ ἀριστερὰς ἀνίσχοντας, καὶ μνασιδωρεῦν.

ΕΚ ΔΩΔΩΝΗΣ MANTEIAI.

15 15 Τῷ δίημῳ τῷ Ἀθηναίων ὁ τοῦ Διὸς σημαίνει. ὅτι τὰς ὥρας
παρηγέκατε τῆς θυσίας καὶ τῆς θεωρίας, αἴρετον πέμπειν κελεύει
θεωροὺς ἔνεκα τούτου διὰ ταχέων, (καὶ) τῷ Διῷ τῷ Ναΐῳ τρεῖς
βοῦς καὶ πρὸς ἑκάστῳ βοὺς δύο οὖς, τῇ Διώνη βοῦν καλλιερεῦν, καὶ
τράπεζαν χαλκῆν [καὶ] πρὸς τὸ ἀνάθηκμα δέ ἀνέθηκεν ὁ δῆμος ὁ
20 Αθηναῖων.

‘Ο τοῦ Διὸς σημαίνει ἐν Δωδώνῃ, Διονύσῳ δημοτελῆ οἱρὰ

4 Ἐρεχθείδησιν Meier: ἐρεχθιδεσσι S: Ἐρεχθείδαισιν Buttmann
7 ὥραιον . . . χορὸν Hemsterhuis: ὥραιῷ . . . χορὸν Meier: ὥραιαν . . .
χάριν Sauppe coll. Arist. Nub. 310, Thesm. 982 12 στεφανη-
φορεῦν Blass: στεφανηφορεῦν codd. καττὰ Buttmann (cf. xlili 66):
κατατὰ S: κατὰ Y P post Ὄλυμπίοις fort. addendum καὶ Ὄλυμπίαις
cum xlili 66 Blass 13 ιδίας om. xlili 66: ιθείας Buttmann: δύτιας
Wolf: λιτᾶς Weil (coll. Pind. Ol. vi 78, Pyth. iv 217) 16 παρη-
νέγκατε] παρήκατε Cobet κελεύειν del. Cobet coll. § 9 17 ἔνεκα
τούτου Buttmann: ἔννέα καὶ τούτου τοὺς Σ Y F: ἔννέα καὶ τούτους
vulg. καὶ add. Boeckh C. Inscr. II p. 579) τῷ Ναΐῳ τρεῖς
Buttmann (cf. Inscr. Dodonaeas ΔΙΙ ΝΑΙΩΙ, et Anecd. Bekk. Νάϊος
Ζεύς, ὄνομα ιεροῦ τοῦ ἐν Δωδώνῃ): των αρω τρισ S: τῷ ναρω τρεῖς
(vel similia) cett.: τῷ ἐν Τομάρῳ τρεῖς Spalding 18 βοῦ δύο οὖς
Dobree: δύο βοησεισ S (addito i inter o et η a pr. m.: δύο βοιήσεις
codd. cett. τῇ SFY¹ P: τῇ δὲ vulg. καλλιερεῦν Sauppe: καὶ
ἄλλα ιερεῖα codd.: καὶ ἄρνα ιερεῖα Boeckh 19 καὶ ante πρὸς secl.
Reiske 21 ante δ τοῦ Διὸς excidisse putat τῷ δήμῳ τῷ Ἀθηναῖων
Blass: καὶ πρὸς add. Weil δημοτελῆ οἱρὰ τελεῖν Buttmann (cf.
Hesych. δημοτελῆ ιερά): δημοτελεῖ ιερεῖον τέλειον codd.

τελεῖν καὶ κρατῆρα κεράσαι καὶ χορὸν ἵσταγαι, Ἀπόλλων ἀποτροπαῖος βοῦν θῦσαι, καὶ στεφανηφορεῖν ἐλευθέρους καὶ δούλους, καὶ ἐλινύειν μίαν ἡμέραν. Διὸ κτησίως βοῦν λευκόν.

54 Εἰσίν, ὡς ἄρδηρες Ἀθηγαῖοι, καὶ αὖται καὶ ἄλλαι πολλαὶ 532 μαρτεῖαι τῇ πόλει κἀγαθαί. τί οὖρ ἐκ τούτων ὑμᾶς ἐγένεται δεῖ; ὅτι τὰς μὲν ἄλλας θυσίας τοῦς ἐφ' ἐκάστης μαρτείας προφανομέρους θεοῖς προστάττονται θύειν, ἵσταγαι δὲ χορὸν καὶ στεφανηφορεῖν κατὰ τὰ πάτρια πρὸς ἀπάσταις 55 ταῖς ἀφικονυμέραις μαρτείαις προσταγαροῦσιν ὑμῖν. οἱ τούντι 10 χοροὶ πάρτες οἱ γιγρόμεροι καὶ οἱ χορηγοὶ δῆλοι ὅτι τὰς μὲν 15 ἡμέρας ἐκείνας, ἂς σινερχόμεθ' ἐπὶ τὸν ἀγῶνα, κατὰ τὰς μαρτείας ταύτας ὑπὲρ ὑμῶν ἐστεφανώμεθα, ὄμοιός ὁ τε μέλλων τικᾶν καὶ διάπατων ὕστατος γειήσεσθαι, τῇ δὲ τῷ 20 ἐπιτικίῳ ὑπὲρ αὐτοῦ τότε ἥδη στεφανοῦται διὰ τικῶν. τὸν οὖν εἰς τινὰ τούτων τῶν χορευτῶν ἢ τῶν χορηγῶν ὑβρίζοντ' 25 ἐπ' ἔχθρα, καὶ ταῦτ' ἐιρ αὐτῷ τῷ ἀγῶνι καὶ ἐιρ τῷ τοῦ θεοῦ ἱερῷ, τοῦτον ἄλλο τι πλὴν ἀσεβεῖν φήσομεν;

56 Καὶ μὴν ἵστε γε τοῦθ' ὅτι βοιλόμεροι μηδένι ἀγωγίζεσθαι 30 ξένοι, οὐκ ἐδώκαθ' ἀπλῶς τῷν χορηγῶν οὐδεὶν προσκαλέσαται τοὺς χορευτὰς σκοπεῦντι, ἀλλ' ἐὰν μὲν καλέσῃ, πειτήκοτα 35 δραχμάς, ἐὰν δὲ καθέξεσθαι κελεύσῃ, χιλίας ἀποτύνειν ἐτάξατε. τύνος εἴνεκα; ὅπως μὴ τὸν ἐστεφανωμέρον καὶ ληπτωγοῦντα τῷ θεῷ ταῦτην τὴν ἡμέραν καλῇ μηδὲ ἐπηρεάζῃ 57 μηδὲ ὑβρίζῃ μηδεὶς ἐξεπίτηδες. εἴτα τὸν μὲν χορευτὴν οὐδὲ 40 ὁ προσκαλέσας ἀξίμιος ἔσται κατὰ τὸν τόμον, τὸν δὲ χορηγὸν 45 οὐδὲ διὰ στυγκόφας πιμὴν πάντας τοὺς τόμους οὔτω φανερῶς διώστει δίκηρ; ἀλλὰ μὴν οὐδένει ἐστὶ ὄφελος καλῶς καὶ φιλαγ- 533 θρώπων τοὺς τόμους ὑπὲρ τῶν πολλῶν κεῖσθαι, εἰ τοῖς

3 ἐλινύειν B marg. : ελεεινυειν S : ἐλεεῖν θύειν vulg. 11 ἐπὶ S vulg. : eis Blass cum O P 12 ὑμῶν AFP : ὑμῶν αὐτῶν Y : αὐτῶν S, lemma schol. p. 562, 24: ἀπάντων Weil ἐστεφανώμεθα Λ: ἐστεφανουμεθα S F Y O P: στεφανούμεθα vulg. 13 τῇ Herwerden: τῇν codd. 21 καθέξεσθαι marg. Lutetianae a. 1570 (Blass), schol. p. 563, 11, 14: καθίξεσθαι codd. 27 δώσει S solus: οὐ δώσει vulg.

ἀπειθοῦσι καὶ βιαζομέροις αὐτοὺς ἡ παρ' ὑμῶν ὀργὴ τῶν
ἀεὶ κυρίων μὴ γενήσεται.

Φέρε δὴ πρὸς θεῶν κάκεῦνο σκέψασθε. παραιτήσομαι 58
δ' ὑμᾶς μηδὲν ἀχθεσθῆται μοι, ἐὰν ἐπὶ συμφορᾶς τινῶν
5 γεγονότων ὀνομαστὶ μητσθῶ. οὐ γὰρ ὀνειδίσαι μὰ τοὺς
θεοὺς οὐδεὶν ὀνσχερὲς οὐδὲν βουλόμενος τοῦτο ποιήσω, ἀλλὰ
δεῖξαι τὸ βιάζεσθαι καὶ ὑβρίζειν καὶ τὰ τοιαῦτα ποιεῖν ὡς
ἄπαντες ὑμεῖς οἱ ἄλλοι φεύγετε. Σαρνίων ἐστὶ δήπον τις
ὅ τοὺς τραγικοὺς χοροὺς διδάσκων οὗτος ἀστρατείας ἥλω
10 καὶ κέχρηται συμφορᾶ. τοῦτον μετὰ τὴν ἀτυχίαν ταύτην 59
ἐμισθώσατό τις φιλονικῶν χορηγὸς τραγῳδῶν, οἵμαι, Θεοσο-
τίδης. τὸ μὲν οὖν πρῶτον ἡγανάκτουν οἱ ἀντιχορηγοὶ καὶ
κωλύσειν ἔφασαν, ὡς δ' ἐπληρώθη τὸ θέατρον καὶ τὸν ὄχλον
συνειλεγμένον ἐῆδον ἐπὶ τὸν ἀγῶνα, ὕκνησαν, εἴασαν, οὐδὲν
15 ἥψατο, ἀλλὰ τοσοῦτοι τῆς εὐσεβείας ἐν ἐκάστῳ τις ἀν ὑμῶν
ἴδοι τὸ συγκεχωρηκός, ὥστε πάντα τὸν μετὰ ταῦτα χρόνον
διδάσκει τοὺς χοροὺς καὶ οὐδὲ τῶν ιδίων ἐχθρῶν οὐδὲν
κωλύει τοσοῦτ' ἀπέχει τῶν χορηγῶν. ἄλλος ἐστὶν Ἀρι-
στεῖδης Οἰνῆδος φυλῆς, ἥτυχηκώς τι καὶ οὗτος τοιοῦτοι, ὃς
20 νῦν μὲν καὶ γέρων ἐστὶν ἥδη καὶ ἵσως ἥττων χορευτής, ἥν
δέ ποθ' ἥγεμῶν τῆς φυλῆς [κορυφαῖος]. ἵστε δὲ δήπον
τοῦθ', ὅτι τὸν ἥγεμόν τοι ἀφέλη τις, οὕχεται δὲ λοιπὸς χορός.
ἄλλ' ὅμως πολλῶν χορηγῶν φιλονικησάντων, οὐδὲν πώποτε
τοῦτ' ἐῆδε τὸ πλεονέκτημα, οὐδὲ ἐτόλμησε τοῦτοι ἔξαγαγεῖν
25 οὐδὲ κωλύσαι διὰ γὰρ τὸ δεῖν αὐτὸν ἐπιλαβόμενον τῇ χειρὶ⁵³⁴
τοῦτο ποιῆσαι, καὶ μὴ προσκαλέσασθαι πρὸς τὸν ἄρχοντα
ἐξεῖναι, ὥσπερ ἀν εἰς ἔργον τις ἔξαγαγεῖν ἐβούλετο, ἀπας τις

4 συμφορᾶς Schaefer: συμφορᾶς codd. (servat Badham delecto γε-
γονότων) 5 γεγονότων codd.: γεγονύται (servato συμφορᾶς)
Weil, cf. xx 7 ὀνομαστὶ Reiske: ὀνόματι codd. 11 φιλονικῶν
S: φιλονεικῶν vulg. (cf. §§ 60, 66, xx 144) 16 τὸ συγκεχωρηκός
A B corr., sic Aristides in locis a Dindorfio citatis: συγκεχωρηκός S
vulg. 18 τῶν χορηγῶν S solus: τοῦ (τῶν al., τοῦ τῶν al.,
τοῦ τὸν al.) χορηγῶν (-γὸν al.) τινὸς ἄφασθαι vulg. 21 κορυφαῖος
secl. Reiske 23 φιλονεικησάντων codd., cf. § 59

ώκνει τῆς ἀσελγείας ταύτης αὐτόχειρ ὁφθῆται γιγνόμενος.
 61 οὐκοντ δειρόγ, ὁ ἄγδρες δικασταί, καὶ σχέτλιοι, τῷρ μὲν
 τικᾶρ ἄρ παρὰ τοῦτ' οἰομέρωι χορηγῶι, τῷρ ἄγηλωκότωι
 πολλάκις πάντα τὰ ὄντα εἰς τὰς ληπτουργίας, μηδένα τὸλμῆσαι
 πώποτε μηδ' ὡν οἱ ρόμαι διθόστιν ἄφασθαι, ἀλλ' οὕτως ὃ
 εὐλαβῶς, οὕτως εὐπεβῶς, οὕτω μετρίως διακεῖσθαι, ὥστε
 ἀγαλίσκοντας, ἀγωγιῶντας ὅμως ἀπέχεσθαι, καὶ προορᾶσθαι
 τὰς ὑμετέρας βουλήσεις καὶ τὴν περὶ τὴν ἑορτὴν σπουδὴν.
 Μειδίαρ δ' ἵδιωτην ὄντα, μηδὲν ἀγηλωκότα, ὅτι τῷ πρωσ-
 ἑκρουστε καὶ ἐχθρὸς ὑπῆμρχε, τοῦτον ἀγαλίσκοντα, χορηγοῦντα, 10
 ἐπίτιμοι ὄντα προπηλακίζειν καὶ τύπτειν, καὶ μήτε τῆς
 ἑορτῆς μήτε τῶν τόμων μήτε τέ τι ὑμεῖς ἐρεῦτε μήτε τοῦ θεοῦ
 φροντίζειν;

62 Πολλῶν τούτων, ὁ ἄγδρες Ἀθηναῖοι, γεγενημένων ἐχθρῶν
 ἀλλήλοις, οὐ μόνοι ἐξ ἴδιων ἀλλὰ καὶ ἐκ κοινῶν πραγμάτων, 15
 οὐδὲν πώποτε εἰς τοσοῦτον ἀραιδείας ἀφίκετο, ὥστε τοιοῦτον
 τι τὸλμῆσαι ποιεῦν. καίτοι φασὶν Ἰφικράτην ποτε ἐκεῖνον
 Διοκλεῖ τῷ Πιθεῖ τὰ μάλιστρ ἐλθεῖν εἰς ἐχθραρ, καὶ ἔτι
 πρὸς τούτῳ συμβῆναι Τεισίαρ τὸν Ἰφικράτον ἀδελφὸν
 ἀπτιχορηγῆσαι τῷ Διοκλεῖ. ἀλλ' ὅμως πολλοὺς μὲν ἔχων 20
 φίλους Ἰφικράτης, πολλὰ δὲ χρήματα κεκτημένος, φρονῶν
 δ' ἐφ' αὐτῷ τηλικοῦτον ἥλικοι εἰκός ἄγδρα καὶ δόξης καὶ
 63 τιμῶν τετυχηκόθ' ὡν ἐκεῖνος ἡξίωτο παρ' ὑμῶν, οὐκ ἐβάδιζεν
 535 ἐπὶ τὰς τῷρ χρυσοχόων οἰκίας τύκτωρ, οὐδὲ κατερρήγινεν τὰ
 παρασκευαζόμεν' ιμάτι' εἰς τὴν ἑορτήν, οὐδὲ διέφθειρε διδά-
 στκαλοι, οὐδὲ χορὸν μαγιθάρειν ἐκώλυνει, οὐδὲ τῷρ ἄλλων
 οὐδὲν ὡν οὕτος διεπράττετε ἐποίει, ἀλλὰ τοῦς τόμοις καὶ τῇ
 τῷρ ἄλλων βουλήσει συγχωρῶν, ἡμείχετο καὶ νικῶντα καὶ
 πτεφαναύμενον τὸν ἐχθρὸν δρῶν, εἰκότως ἐγ γὰρ αὐτὸς

3 post νικᾶν ἀν add. ταυτὶ codd. plerique, om. A F. Duplicem lectionem suisce coni. Dobree, alteram ταύτη (in ταυτὶ corrumptam), alteram παρὰ τοῦτ' (παρὰ ταῦτ' Α): assentior 18 Πιθεῖ variant libri et hic et alibi, Πιθεῖ, Πιτσεῖ utramque formam dant inser.)

εὐδαιμων ἥδει γεγονὸς πολιτείᾳ, ταύτῃ συγχωρεῖν τὰ τοιαῦτ' ἡξίον. πάλιν Φιλόστρατος πάντες ἵσμεν τὸν Κολωνῆθεν 64 Χαρίσιον κατηγοροῦντα, ὅτ' ἐκρώτεο τὴν περὶ Ὡρωποῦ κρίσιν θαράτου, καὶ πάντωι τῷν κατηγόρων πικρότατον γενόμενον, 55 οἱ καὶ μετὰ ταῦτα χορηγοῦντα παισὶν Διογύσια καὶ νικῶντα, καὶ Χαρίσιαν οὔτε τύπτοντα, οὔτ' ἀφαρπάζοντα τὸν στέφαγον, οὐθὲν ὅλως προσιόρθ' ὅποι μὴ προσῆκεν αὐτῷ. πολλοὺς δ' ἀν 65 ἔχων εἰπεῖν ἔτι καὶ διὰ πολλὰς προφάσεις ἐχθροὺς γεγενημένους ἀλλήλοις, οὐδέπατα πώποτ' οὔτ' ἀκήκο' οὐθὲν ἔόρακα ὅστις 10 εἰς τοσοῦτον ἐλίλυθει ὕβρεως ὥστε τοιοῦτον τι ποιεῖν. οὐδέ γ' ἔκειν' οὐδέποτε οὐδὲν οὔτε μιημονεύει πρότερον, τῷν ἐπὶ τοῖς ἰδίοις ἦν καὶ τοῖς κοινοῖς ἐχθρῶν ἀλλήλοις οὐδέν' οὔτε καλούμενών τῷν κριτῶν παρεστηκότα, οὐθὲν ὅταν ὀμιγύωσιν ἐξορκοῦντα, οὐθὲν ὅλως ἐπ' οὐδεὶν τῷν τοιούτων ἐχθρὸν 15 ἐξεταζόμενον. ταῦτα γὰρ πάντα καὶ τὰ τοιαῦτα, ὡς ἄνδρες 66 Ἀθηναῖοι, φιλοτικίᾳ μὲν ὑπαχθέντα χορηγὸν ὅντα ποιεῖν ἔχει τὰ συγγιγώματα. ἐχθραὶ δ' ἐλαύνοντά τινα, ἐκ προαιρέσεως, ἐφ' ἄπασι, καὶ τὴν ἰδίαν δύραμιν κρείττω τῶν γόμων οὐσαν ἐιδεικνύμενον, Ἡράκλεις, βαρὺ κούχη δίκαιον ἔστιν 20 οὐδὲ συμφέρον ὑμῖν. εἰ γὰρ ἐκάστω τῷν χορηγούντων τοῦτο 536 πρόδηλοι γένοιτο, ὅτι ἀν δέντιν' ἐχθρὸς ἥτις μοι, Μειδίας ἡ τις ἄλλος θρασὺς οὗτος καὶ πλούσιος, πρῶτον μὲν ἀφαιρεθήσομαι τὴν γίκην, καὶ ἀμεινὸν ἀγωιγόσωμαί τυος, ἐπειτ' ἐφ' ἄπασιν ἐλαττωθήσομαι καὶ προπηλακιζόμενος διατελῶ, τίς οὕτως 25 ἀλόγιστος ἡ τίς οὕτως ἀθλιός ἔστιν, ὅστις ἐκὼν ἀν μίαν δραχμὴν ἐθελήσειεν ἀγαλῶσαι; οὐδέποτε δήπον. ἀλλ', οἵμαι, 67 τὸ πάντας ποιοῦν καὶ φιλοτιμεῖσθαι καὶ ἀγαλίσκειν ἐθέλεων ἐκεῖν' ἔστιν, ὅτι τῶν ἵστων καὶ τῶν δικαίων ἔκαστος ἥγεῖται ἐαυτῷ μετεῖναι ἐν δημοκρατίᾳ. ἐγὼ τούννυν, ὡς ἄνδρες Ἀθη- 30 γαῖοι, τούτων οὐκ ἔτυχον διὰ τοῦτον, ἀλλὰ χωρὶς ὡς ὕβρίσθην,

ι ταύτην S A B : ταύτην vulg.
13 κληρουμένων Herwerden
cfr. §§ 59, 60

4 γιγνόμενον et γεγενημένον al.
16 φιλονικίᾳ Ο : φιλονεικίᾳ S vulg.,
20 χορηγῶν A
24 διατελῶ Cobet : διατελέσω
codd.

καὶ τῆς τίκης προσπεστερήθητο. καλτοὶ πᾶσιν ὑμῖν ἐγὼ τοῦτο
δέείω σαφῶς, ὅτι μηδὲν ἀστελγέστη ἐξῆν ποιοῦντι Μειδίᾳ μηδὲ
ὑβρίζοιτι μηδὲ τύπτοτι καὶ λιπεῖν ἐμὲ καὶ κατὰ τὸν τόμον
αὐτῷ φιλοτιμεῖσθαι πρὸς ὑμᾶς, καὶ μηδὲ διῆραι τὸ στόμα
68 περὶ αὐτοῦ ἦντι ἔχειν ἐμέ. ἐχρῆν γὰρ αὐτόν, ὃ ἀρδετες ἐ^τ
Αθηναῖοι, ὅτ’ ἐγὼ τῆς Παρδιοτίδος χορηγὸς ὑπέστην ἐι^τ
τῷ δίημῳ, τότε τῆς Ἐρεχθίδος ἀναστάντα, τῆς ἑαυτοῦ
φυλῆς, ἀνθυποστῆραι, καὶ καταστήσαντος ἑαυτὸν ἐξ ἵστοι
καὶ τὰ ὅπτα ἀναλίσκοντος ὥσπερ ἐγώ, οὗτοι μὲν ἀφαιρεῖσθαι
τὴν τίκην, ὑβρίζειν δὲ τοιαῦτα καὶ τύπτειν μηδὲ τότε. 10
69 ἦν δὲ τοῦτο μὲν οὐκ ἐποίησεν, ἐν φῷ τὸν δῆμοι ἐτίμησεν
αὐτούς, οὐδὲ ἐνεαριεύσατο τοιοῦτον οὐδέτερον ἐμοὶ δέ, ὃς εἴτε
τις, ὃ ἀρδετες Αθηναῖοι, βούλεται τομέσται μαρίας (μαρία
γὰρ ἵστως ἐστὶν ὑπὲρ δύναμον τι ποιεῖν), εἴτε καὶ φιλοτιμία
537 χορηγὸς ὑπέστην, οὗτοι φανερῶς καὶ μιαρῶς ἐπηρεάζων 15
παρηκολούθησεν, ὥστε μηδὲ τῶν ιερῶν ἴματίων μηδὲ τοῦ
χοροῦ μηδὲ τοῦ σώματος τὸ χεῖρε τελευτῶν ἀποσχέσθαι
μουν.

70 Εἰ τούντη τις ὑμῶν, ὃ ἀρδετες Αθηναῖοι, ἄλλως πως ἔχει
τὴν ὀργὴν ἐπὶ Μειδίᾳ ἢ ὡς δέοντος αὐτὸν τεθράραι, οὐκ ὀρθῶς 20
ἔχει. οὐ γάρ ἐστι δίκαιοι οὐδὲ προσῆκοι τὴν τοῦ παθότος
εὐλάβειαν τῷ μηδὲν ὑποστειλαμένῳ πρὸς ὑβριν μερῆδ' εἰς
σωτηρίαν ὑπάρχειν, ἀλλὰ τὸν μὲν ὡς ἀπάντων τῶν ἀτηκέστων
αἴτιον κολάζειν προσῆκει, τῷ δέ ἐπὶ τοῦ βοηθεῖν ἀποδιδόνται
71 τὴν χάριν. οὐδὲ γὰρ ἀὖτις ἐστιν εἰπεῖν, ὡς οὐ γεγενη- 25
μέρους πώποτε οὐδειρὸς ἐκ τῶν τοιωτῶν δεινοῖν, τῷ λόγῳ τὸ
πρᾶγμα ἐγὼ ἦν αἴρω καὶ φοβερὸν ποιῶ. πολλοῦ γε καὶ
δεῖ. ἀλλ' ἵστασιν ἅπαιτες, εἰ δὲ μή, πολλοί γε, Εὐθυνοι

4 τὸ στόμα περὶ αὐτοῦ S vulg. : περὶ αὐτοῦ τὸ στόμα Α 5 νῦν
om. SY ιο μηδὲ τότε codd. sere omnes : οὐδὲ τότε edd. vett.
12 τοιοῦτον οὐδέν vulg. S γρ. : τοῦτο S solus 13, 14 μανίαν . . .
φιλοτιμία F Y P, et S γρ. omisso tamen i subscr. in φιλοτιμίᾳ : μανία
. . . φιλοτιμίᾳ Α : μανίαν . . . φιλοτιμίαν al. et rhetores : μανεῖς . . .
φιλοτιμίαί S solus 16 μηδὲ ante τοῦ χοροῦ secl. Blass 20 ὡς
δέον S : ὡς οὐ δέον cett.

τὸν παλαιίσατά ποτ' ἐκεῦνον τὸν νεανίσκον, [καὶ] Σώφιλοι τὸν παγκρατιαστήν (ἰσχυρός τις ἦτορ, μέλας, εὖ οὖθ' ὅτι γιγρώσκουστήν τινες ὑμῶν δι' λέγω,) τοῦτον ἐν Σάμῳ ἐν συνοντίᾳ τινὶ καὶ διατριβῇ οὕτως ἰδίᾳ, ὅτι [ό] τύπτων αὐτὸν ὑβρίζειν φέτο, ἀμνημάρεον οὕτως ὥστε καὶ ἀποκτεῖναι. ἵσασιν Εὐαίωρα πολλοὶ τὸν Λεωδάμαντος ἀδελφόν, ἀποκτείναστα Βοιωτὸν ἐν δείπνῳ καὶ συνόδῳ κουτῆ διὰ πληγὴν μίαν. οὐ 72 γὰρ ἡ πληγὴ παρέστησε τὴν δργήν, ἀλλ' ἡ ἀτιμία οὐδὲ τὸ τύπτεσθαι τοῖς ἐλευθέροις ἐστὶ δεινόν, καίπερ ὅν δεινόν, ιο ἀλλὰ τὸ ἐφ' ὑβρει. πολλὰ γὰρ ἀν ποιήσειν ὁ τύπτων, ὁ ἄγρορες Ἀθηγαῖοι, ὁν δι παθὼν ἔτι οὐδὲ ἀπαγγεῖλαι δύναιτο¹ ἐτέρῳ, τῷ σχήματι, τῷ βλέμματι, τῇ φωτῇ, ὅταν ὡς ὑβρίζωρ, ὅταν ὡς ἐχθρὸς ὑπάρχων, ὅταν κοιδύλοις, ὅταν ἐπὶ κόρηρης. ταῦτα κινεῖ, ταῦτ' ἐξίστησιν ἀνθρώπους αὐτῶν, ἀγθεις οἵτας 538

τοῦ προπηλακίζεσθαι. οὐδὲντος ἄν, ὁ ἄγρορες Ἀθηγαῖοι, ταῦτ' ἀπαγγέλλων δύναιτο τὸ δεινὸν παραστῆσαι τοῖς ἀκούοντιν οὕτως ὡς ἐπὶ τῆς ἀληθείας καὶ τοῦ πράγματος τῷ πάσχοντι καὶ τοῖς δρῶσιν ἐναργῆς ἡ ὑβρις φαίνεται. σκέψασθε δὲ 73 πρὸς Διὸς καὶ θεῶν, ὁ ἄγρορες Ἀθηγαῖοι, καὶ λογίσασθε παρ' οὐδὲν αὐτοῖς, ὅσῳ πλειόν' ὀργὴν ἐμοὶ προσῆκε παραστῆγα πάσχοντι τοιαῦθ' ὑπὸ Μειδίου ἡ τότ' ἐκείνῳ τῷ Εὐαίωρι τῷ τὸν Βοιωτὸν ἀποκτείνατι. ὁ μέρη γ' ὑπὸ γιγρώμον, καὶ τούτον μεθύοιτος, ἐγαντίον ἐξ ἡ ἐπτ' ἀνθρώπων ἐπλήγη, καὶ τούτων γιγρώμων, οἱ τὸν μὲν κακιεῦν οἱς ἐπραξεῖ, τὸν δὲ 25 ἐπανιέσεσθαι μετὰ ταῦτ' ἀγασχόμενοι καὶ κατασχόιτ' ἑαυτὸν ἔμελλον, καὶ ταῦτ' εἰς οἰκίαν ἐλθῶν ἐπὶ δεῖπνοι, οἱ μηδὲ 74 βαδίζειν ἐξῆντο αὐτῷ· ἐγὼ δὲ ὑπὸ ἐχθροῦ, γήφοιτος, ἔωθει, ὑβρει καὶ οὐκ οὕτῳ τοῦτο ποιοῦντος, ἐγαντίον πολλῶν καὶ ἔγεινων καὶ πολιτῶν ὑβριζόμην, καὶ ταῦτ' ἐν ἱερῷ καὶ οἱ

τ. νεανίσκον] fort. Νεμεθνικον Weil καὶ del. Reiske 4 ὁ del. Schaefer : δι τύπτων del. Bekker 5 δεῖν post φέτο add. Schaefer, ante φέτο Herwerden 7 κοινῆ] οἰκεῖαν Weil coll. § 73 19 λογίζεσθε Α 24 οἱς S vulg.: ἐφ' οἱς Α : οἱ Cobet, quod malim 26 μηδὲ vulg. S corr.: μὴ S¹

πολλή μοι ἦτορ ἀγάγκη βαδίζειν χορηγοῦντι. καὶ ἐμαρτὸν
 μέρι γ', ὁ ἀγόρευς Ἀθηναῖοι, σωφρόνως, μᾶλλον δὲ εὐτυχῶς
 οἵμαι βεβούλευσθαι, ἀγαπητόμενοι τότε καὶ οὐδὲν ἀνήκεστοι
 ἐξαχθέντα πρᾶξαι τῷ δὲ Εὐαίωνι καὶ πάσιν, εἴ τις αὐτῷ
 75 βεβούθηκει ἀτιμαζόμενος, πολλὴν συγγράμμην ἔχω. δοκοῦσι δὲ
 μοι καὶ τῷ δικαστῶν τότε πολλοῖς ἀκούω γὰρ αὐτῷ
 ἔγωγε μᾶρτροιο ἀλώναι ψήφῳ, καὶ ταῦτ' οὕτε κλαύσαιτ
 οὔτε δεηθέντα τῷ δικαστῶν οὐδενός, οὕτε φιλάνθρωποι οὕτε
 μικροὶ οὕτε μέγε οὐδὲν ὄτιον πρὸς τοὺς δικαστὰς ποιήσαντα.
 539 Θῶμει τούτην οὐτωσί, τοὺς μὲν καταγρόντας αὐτοῦ μὴ ὅτι 10
 ημύνατο, διὰ τοῦτο καταψήφισται, ἀλλ' ὅτι τοῦτον τὸν
 τρόπον ὥστε καὶ ἀποκτεῖναι, τοὺς δὲ ἀπογρόντας καὶ ταύτην
 τὴν ὑπερβολὴν τῆς τιμωρίας τῷ γε τὸ σῶμα ὑβρισμένῳ δεδω-
 76 κέραι. τί οὖν; ἐμοὶ τῷ τοσαύτῃ κεχρημένῳ προσοίᾳ τοῦ
 μηδὲν ἀνήκεστον γερέσθαι, ὥστε μηδὲ ἀμύνασθαι, παρὰ 15
 τοῦ τὴν τιμωρίαν ὡς πέποιθ' ἀποδοθῆναι προσήκει; ἐγὼ
 μὲν οἵμαι παρ' ὑμῶν καὶ τῷ τοῦτον τῷμοι, καὶ παράδειγμά γε
 πᾶσι γερέσθαι τοὺς ἄλλους, ὅτι τοὺς ὑβρίζοντας ἀπατας καὶ
 τοὺς ἀστελγεῖς οὐκ αὐτὸν ἀμύνεσθαι μετὰ τῆς ὀργῆς, ἀλλ' ἐφ'
 ὑμᾶς ἄγειν δεῖ, ὡς βεβαιούντων ὑμῶν καὶ φιλαπτόντων τὰς 20
 ἐν τοῖς νόμοις τοὺς παθοῦσι βοηθείας.
 77 Οἵμαι τούτην τιὰς ὑμῶν, ὁ ἀγόρευς δικασταί, ποθεῖν
 ἀκοῦσαι τὴν ἔχθραν, ἢτις ἦτορ ἡμῶν πρὸς ἀλλήλους τομίζειν
 γὰρ οὐδένι' ἀντὶ ἀνθρώπων οὕτως ἀσελγῶς καὶ βιαιώς οὐδεὶς
 τῷ πολιτῶν χρήσασθαι, μὴ μεγάλους τινὸς ὅτιος ὁ αὐτῷ 25
 πρωφεύλετο. βούλομαι δὲ καὶ περὶ ταύτης ὑμῶν ἐξ ἀρχῆς
 εἰπεῖν καὶ διηγήσασθαι, ὡς' εἰδῆθ' ὅτι καὶ τούτων ὑφείλων
 οίκιην φανήσεται. ἔσται δὲ βραχὺς περὶ αὐτῶν ὁ λόγος,
 78 καὶ ἄγωθεν ἀρχεσθαι δοκῶ. ἥτικα τὰς δίκας ἔλαχοι τῷ

3 οὐδὲν] μηδὲν Α F 5 ἀτιμαζόμενος Σ Α F: ἀτιμαζόμενφ
 vulg. 6 αὐτὸν post μόνον Α 19 τῆς secl. Dobree 21 τοῖς
 νόμοις Σ Α: τοῖς νόμοις κατὰ τῶν ἀδικουντῶν vulg. 24 ἀντὶ²⁴ ἀντὶ²⁴
 ἀνθρώπων om. Σ (cf. § 79, xx 43, xxiii 141), post πολιτῶν add. Α F
 28 βραχὺς περὶ αὐτῶν Blass cum Α: περὶ αὐτῶν βραχὺς Σ vulg.

πατρώων τοῖς ἐπιτρόποις, μειρακύλλιοι ὡν κομιδῆ καὶ τοῦτοι
οὐδὲ εἰ γέγονεν εἰδὼς [οὐδὲ γιγνώσκων], ὡς μηδὲ τὸν ὥφελον,
τότε μοι μελλοντῷ εἰσιέναι τῶν δικῶν εἰς ἡμέραν ὡσπερεὶ¹⁰
τετάρτην ἡ πέμπτην, εἰσεπήδησαν ἀδελφὸς δ τούτου καὶ
οὗτος εἰς τὴν οἰκίαν ἀπιδιδόντες τριηραχίαν. τούτομα μὲν
δὴ παρέσχειν ἐκεῖνος, καὶ ἦτορ ὁ ἀπιδιδούς Θρασύλοχος· τὰ δ' 540
ἔργα πάντ' ἦτορ καὶ τὰ πραττόμενα ὑπὸ τούτου. καὶ πρῶτον 79
μὲν κατέσχυσαν τὰς θύρας τῶν οἰκημάτων, ὡς αὐτῶν ἦδη
γιγνομένας κατὰ τὴν ἀπιδίδοσιν· εἴτα τῆς ἀδελφῆς, ἐπ' ἔρδον
οὕστης τότε καὶ παιδὸς [οὕστης] κόρης, ἐγαντίον ἐφθέγγοιτ¹⁵
αὐτοχρὰ καὶ τοιαῦθεν οὐλὸν ἀνθρωποι τοιοῦτοι φθέγξαντο (οὐ
γὰρ ἔγωγε προαχθείην ἀν εἰπεῖν πρὸς ὑμᾶς τῶν τότε ἥρθείτων
οὐδέν), καὶ τὴν μητέρα κάμε καὶ πάιτας ἡμᾶς ῥητὰ καὶ ἄρρητα
κάκ' ἔξειπον· δὲ δ' οὐν δεωρότατον καὶ οὐ λόγος, ἀλλ'²⁰
ἔργοι ἥδη· τὰς δίκας ὡς αὐτῶν οὕστας ἀφίεσται τοῖς ἐπι-
τρόποις. καὶ ταῦτ' ἐστὶ μὲν παλαιά, ὅμως δέ τις ὑμῶν 80
μηνημονεύειν οἴομαι· ὅλη γὰρ ἡ πόλις τὴν ἀπιδίδοσιν καὶ τὴν
ἐπιβούλην τότε ταύτην καὶ τὴν ἀσέλγειαν ἥσθετο. καγὼ
τότε παντάπασιν ἔρημος ὀν καὶ τέος κομιδῆ, ἵνα μὴ τῷ
παρὰ τοῖς ἐπιτρόποις ἀποστερηθείην, οὐχ ὅστ' ἐδυνήθην
ἀγακομίσασθαι προσδοκῶν εἰσπράξειν, ἀλλ' ὅσωι ἐμαυτῷ
συνῆδειν ἀπεστερημένω, δίδωμ' εἴκοσι μιάς τούτοις, ὅσουν
τὴν τριηραχίαν ἥσαν μεμισθωκότες. τὰ μὲν δὴ τόθ' ὑβρί-²⁵
σματα τούτων εἰς ἐμὲ ταῦτ' ἐστάν· δίκην δὲ τούτῳ λαχῶν 81
ὑπτερον τῆς κακηγορίας εἶλον ἐρίγμην· οὐ γὰρ ἀπήντα.

2 οὐδὲ γιγνώσκων secl. Cobet: καὶ τοῦτον οὐκ εἰδὼς δστις ποτ' ἐστίν
οὐδὲ γιγνώσκων Dionys. Hal. p. 1127: duplēcēm lectionem antiquitus
fuisse suspicatur Blass, alteram quam Dionys. servavit, alteram quam
dedimus, οὐδὲ γιγνώσκων deletis 4 ἀδελφὸς Bekker: δ ἀδελφὸς B:
ἀδελφὸς codd. cett. 6, 7 ἦν post πάντα S vulg.: post πραττό-
μενα A 10 οὕστης secludendum putat Weil 9, 10 sic legitur
ap. Dionys. l.c. τῆς ἀδελφῆς ἐναντίον κόρης ἔτι καὶ παιδὸς οὕστης, quod
in text. recep. Blass 11 ἀν. om. S (cf. § 77) 14 ἔξειπον codd.,
vix recte: ἔξης εἰλον Blass coll. xxii 61: εἰπον Wolf 16 ὑμῶν
μηνημονεύειν S vulg.: μηνημονεύειν ὑμῶν A 21 ἀνακομίσασθαι S
vulg.: κομίσασθαι A

λαζῶν δ' ὑπερήμεροι καὶ ἔχωι, οὐδειὸς ἡψάμην πώποτε τῶν τούτου, ἀλλὰ λαχῶν ἐξουλης πάλιν οὐδέπω καὶ τήμεροι εἰτελθεῖν δεδύημαι τοσάντας τέχνας καὶ σκῆψεις οὗτος εύρισκωι ἐκκρινεῖ. καγὼ μὲν οὕτως εὐλαζῶς τῇ δίκη, τοῦς τούρμοις ἀπαντα πράττειν ἀξιῶ. δ' δ', ὡς ὑμεῖς ἀκούετ', ἀσελγῶς οὐ μόνοι εἰς ἐμὲ καὶ τοὺς ἐμοὺς φέτο δεῦν ὑβρίζειν, ἀλλὰ καὶ 541 εἰς τοὺς φυλέτας δι' ἐμέ. ὡς οὖν ταῦτ' ἀληθῆ λέγω, κάλει 82 μοι τούτων τοὺς μάρτυρας, ἵν' εἰδῆθ' ὅτι πρὶν κατὰ τοὺς τούρμους δίκην ὡι πρότερον ἡδικήθη λαζεῖν, πάλιν τοιαῦθ' οἵ ἀκηκόαθ' ὑβρισμαί.

10

ΜΑΡΤΥΡΙΑ.

[Καλλισθένης Σφίγγιος, Διώγυητος Θορίκιος, Μητσίθεος Ἀλωπεκῆθεν, οὐδαμεν Δημοσθένην, φιλοτυροῦμεν, κρίσιν λελογχότα Μειδίᾳ ἐξοίλης, τῷ καὶ γένν οὐτοῦ κρινομένῳ δημοσίᾳ, καὶ ἥδη τῇ κρίσει ἐκείνῃ διαγεγονότα ἔτη ὀκτώ, καὶ τοῦ χρόνον 15 γεγενημένον παντὸς αἴτιον Μειδίαν δεὶ προφασιζόμενον καὶ ἀναβαλλόμενον.]

83 Ὁ τούτων πεποίηκεν, ὁ ἄτροπος Ἀθηναῖοι, περὶ τῆς δίκης, ἀκούσατε, καὶ θεωρεῖτ' ἐφ' ἐκάστου τὴν ὑβριν καὶ τὴν ὑπερηφανίαν αὐτοῦ. τῆς γὰρ δίκης, ταύτης λέγω ἡς εἰλοι 20 αὐτόρ, γίγνεται μοι διαιτητὴς Στράτωι Φαληρέν, ἄιθρωπος πέρης μέρι τις καὶ ἀπράγμωι, ἄλλως δ' οὐ ποιηρός, ἀλλὰ καὶ πάντιν χρηστός· ὅπερ τὸν ταλαπωρον οὐκ ὀρθῶς οὐδὲ 84 δικαίως, ἀλλὰ καὶ πάντιν αἰσχρῶς ἀπολάλεκεν. οὗτος διαιτῶι ἡμῖν δ Στράτωι, ἐπειδή ποθ' ἡκειν ἡ κυρία, πάντα δ' 25 ἥδη διεξεληλύθει ταῦτα τάκ τῶι τούρμωι, ὑπωμοσίαι καὶ παραγραφαῖ, καὶ οὐδεὶν ἔτ' ἦι ὑπόλοιπον, τὸ μὲν πρώτον ἐπισχεῖν ἐδεῖτό μον τὴν δίαιταν, ἐπειτ' εἰς τὴν ὑστεραίαν ἀγαβαλέσθαι τὸ τελευταῖον δ', ὡς οὗτ' ἔγδι συνεχώρουν

12 Θορίκιος Palmerius: θεωρισκος S vulg. 18 πεποίηκεν ΣΑ: πεποίηκε κακὸν vulg. 20 ταύτης λέγω ἡς] ἡς λέγω ταύτης ἦν S corr. marg. 23 οὐδὲ δικαίως post αἰσχρῶς S F fort. del. ἀλλὰ καὶ πάντιν αἰσχρῶς Weil 26 ταῦτα τάκ S: τάκ (vel τὰ ἔκ) cett.

ούθ' οὗτος ἀπήγα, τῆς δ' ὥρας ἐγίγετ' ὄψέ, κατεδιῆτησεν.
 ἥδη δ' ἐσπέρας οὔσης καὶ σκότους ἔρχεται Μειδίας οὔτοις 542
 πρὸς τὸ τῶν ἀρχόντων οἴκημα, καὶ καταλαμβάνει τοὺς ἀρ-
 χούτας ἔξιόντας καὶ τὸν Στράτων' ἀπιόντ' ἥδη, τὴν ἔρημοι-
 5 δεδωκότα, ὡς ἐγὼ τῶν παραγενομέρων τινὸς ἐπινθαρόμην.
 τὸ μὲν οὖν πρῶτον οἶος τ' ἦν πείθειν αὐτόν, ἦν κατεδεδιῆ-
 τήκει, ταύτην ἀποδεδιῆτημένην ἀποφαίνειν, καὶ τοὺς ἀρ-
 χούτας μεταγράφειν, καὶ πεντίκοτα δραχμὰς αἰτοῦς ἐδίδουν
 ὡς δ' ἐδυσχέραισιν οὗτοι τὸ πρᾶγμα καὶ οὐδετέρους ἐπειθεῖν, 86
 10 ἀπειλήσας καὶ διαλοιδορηθεὶς ἀπελθὼν τί ποιεῖ; καὶ θεά-
 σασθε τὴν κακοήθειαν. τὴν μὲν δίαιταν ἀντιλαχῶν οὐκ
 ὅμοσει, ἀλλ' εἴασε καθ' αὐτοῦ κυρίαν γενέσθαι, καὶ ἀρώ-
 μοτος ἀπηγέχθη βούλόμενος δὲ τὸ μέλλον λαθεῖν, φυλάξας
 τὴν τελευταίαν ἡμέραν τῶν διαιτῶν, [τὴν τοῦ θαργηλιῶνος
 15 ἥ τοῦ σκιροφοριῶνος γιγνομένην], εἰς ἥν δ μὲν ἥλθε τῶν
 διαιτητῶν, δ' οὐκ ἥλθε, πείσας τὸν πρωταγενέοντα δοῦναι 87
 τὴν ψῆφον παρὰ πάντας τοὺς νόμους, κλητῆρ' οὐδὲ δινυοῦν
 ἐπιγραφάμενος, κατηγορῶν ἔρημον, οὐδενὸς παρόντος, ἐκ-
 βάλλει καὶ ἀτμοῦ τὸν διαιτητήν καὶ τὸν εἰς Ἀθηναίων,
 20 ὅπει Μειδίας ἔρημοι ὅφλε δίκην, ἀπάγτων ἀπεστέρηται τῶν
 ἐν τῇ πόλει καὶ καθάπαξ ἀτμος γέγονεν καὶ οὔτε λαχεῖν
 ἀδικηθέστα, οὔτε διαιτητὴν γενέσθαι Μειδίᾳ, οὐθ' ὅλως τὴν
 αὐτὴν ὅδὸν βαδίζειν, ὡς ἔοικεν, ἐστ' ἀσφαλέσ. δεῖ δὴ 88
 τοῦτο τὸ πρᾶγμ' ὑμᾶς οὐτωσὶ σκέψασθαι, καὶ λογίσασθαι
 25 τί ποτ' ἐσθ' ὁ παθῶν Μειδίας οὕτως ὡμόν, τηλικαύτη
 ἐπεβούλευσε λαβεῖν τῶν πεπραγμέτων παρ' ἀνδρὸς πολέτον 543
 δίκην, καὶ μὲν ἥ τι δειπόνι ὡς ἀληθῶς καὶ ὑπερφυές, σιγ-

6 οἶος τ' ἥν S corr. al.: οἶος ἥν S¹ 7 ἀποφαίνειν A F γρ. Y corr. (cf. § 96): ἀποφέρειν S al. 11-13 verba τὴν μὲν δίαιταν . . . λαθεῖν obelο notata in S F 14 τῶν διαιτῶν Dobree: τῶν διαιτητῶν codd., secl. Blass 14, 15 τὴν τοῦ θαργηλιῶνος . . . γιγνομένην secl. Schaefer: θαργηλιῶνος ἥ τοῦ et γιγνομένην secl. Blass coll. schol. p. 58v, 9 ἐφύλαξε τὴν τελευταίαν ἡμέραν τὴν τοῦ σκιροφοριῶνος 18 κατηγορῶν ἔρημον (-ην S γρ. F γρ.) S: κατηγόρων ἔρημον vulg. § 88 δεῖ δὴ τοῦτο . . . § 92 ἄκυρον ποιεῖ obelο notatae in S F

γιγάντην ἔχειν, ἐὰν δὲ μηδέν, θεάσατο τὴν ἀσέλγειαν καὶ τὴν ὡμότητα, ἢ καθ' ἀπάντων χρῆται τῶν ἐιτυγχανόντων. τί οὖν ἔσθ' ὁ πέποιθεν; μεγάλην τὴν Δλ' ὁφλε δίκην καὶ τοσιάτην, ὥστ' ἀποστερεῖσθαι τῶν διτων. ἀλλὰ χιλίων ἡ δίκη μόνοι ἦτορ δραχμῶν. πάντα γ', ἀλλὰ δάκτει καὶ τοῦτο, 5
 φαίη τις ἄν, ὅταν ἐκτίνειν ἀδίκως δέῃ, συνέβη δ' ὑπερημέρω γειομένῳ λαθεῖν αὐτῷ διὰ τὸ ἀδικηθῆναι. ἀλλ' αὐθημερὸν μὲν ἦσθετο, ὁ καὶ μέγιστον ἐστι τεκμήριον τοῦ μηδέτερον ἡδικηκένται τὸν ἀγρωπον, δραχμὴν δ' οὐδέπω μίαν 10
 ἐκτέτεικεν. ἀλλὰ μή πω τοῦτο. ἀλλὰ τὴν μὴ οὖσαν ἀντιλαχεῖν ἔξῆται αὐτῷ δήπον, καὶ πρὸς ἐμὲ τὸ πρᾶγμα καταστήσασθαι, πρὸς διηπερ ἐξ ἀρχῆς ἦτορ δίκη. ἀλλ' οὐκ ἐβούλετο· ἀλλ' ὥτα μὴ Μειδίας ἀτίμητοι ἀγωρίσηται δέκα μηρῶν δίκην, πρὸς ἦτορ οὐκ ἀπήριτα δέοντα, καὶ εἰ μὲν ἡδικηκε, δίκην δῷ, εἰ δὲ μή, ἀποφύγῃ, ἀτιμον Ἀθηναίων ἔιρεν 15
 δεῖ καὶ μήτε συγγράμμης μήτε λόγου μήτε ἐπιεικείας μηδεμίας τυχεῖν, ἀ καὶ τοῦς δικοῦσιν ἀπαρθ' ὑπάρχειν. 20
 ἀλλ' ἐπειδὴ γ' ἡτίμωσεν διη ἐβούληθη, καὶ τοῦτ' ἐχαρίσαθ' αὐτῷ, καὶ τὴν ἀναιδῆ γιγάντην, ἢ ταῦτα προαιρεῖται ποιεῖν, ἐιέπληστεν αὐτοῦ, ἐκεῖνος ἐπιόντε, τὴν καταδίκην ἐκτέτεικε, 25
 δι' ἦτορ τὸν ἀγρωπον ἀπώλεσεν; οὐδὲ χαλκοῦν οὐδέπω καὶ τήμερον, ἀλλὰ δίκην ἐξούλης ὑπομένει φεύγειν. οὐκοῦν δὲ μὲν ἡτίμωται καὶ παραπόλωλειν, ὁ δ' οὐδὲ διτοῦν πέποιθεν, 30
 544 ἀλλ' ἄγω κάτω τοὺς νόμους, τοὺς διαιτητάς, πάντα δέσποινται 35
 βούληται στρέψειν. καὶ τὴν μὲν κατὰ τοῦ διαιτητοῦ γρῶσιν, 40
 ἦτορ ἀπρόσκλητοι κατεσκεύαστεν, αὐτὸς κυρίαν αὐτῷ πεποίηται ἦτορ δὲ αὐτὸς ὁφλείς ἐμοὶ προσκληθείς, εἰδὼς, οὐκ ἀπαρτῶν, ἄκυρον ποιεῖ. καίτοι εἰ παρὰ τῷ ἔρημον καταδιαιτησάτων αὐτοῦ τηλικαύτην δίκην οὗτος ἀξιῶν λαμβάνειν 45

11 ἔξην αὐτῷ AF: αὐτῷ ἔξην S 16 λόγου S: τοῦ λόγου
 vulg.: ἔλέον S γρ., fort, recte, cf. §§ 100, 105, 209 18 ἐχαρίσαθ' αὐτῷ Dobree: ἐχαρίσασθε αὐτῷ codd. 22 φεύγειν vulg. S
 σαθ' αὐτῷ Dobree: φευγην S: φεύγων Y corr. O 26 [αὐτὸς] κυρίαν αὐτῷ
 πεποίηκεν Dobree: αὐτός, (deleto comm. post κατεσκ.) κυρίαν αὐτῷ
 πεποίηκεν Blass πεποίηται SA: πεποίηκεν F

νειν, τύ' ὑμῖν προσήκει παρὰ τούτου λαζεῖν, τοῦ φαιερῶς τὸν ἴμετέρους νόμους ἐφ' ὕβρει παραβανούστος; εἰ γὰρ ἀτιμία καὶ τόμωτι καὶ δικῶτι καὶ πάντωτι στέρησις ἐκείνην τὰδικήματος προσήκουστ' ἐστὶν δίκη, τῆς γ' ὕβρεως μικρὰ 5 θάγατος φαίνεται. ἀλλὰ μὴν ὡς ἀληθῆ λέγω, κάλει μοι τούτων τὸν μάρτυρας, καὶ τὸν τῶν διαιτητῶν ἀνάγρωθι νόμον.

ΜΑΡΤΥΡΕΣ.

[Νικόστρατος Μυρριούσιος, Φανίας Ἀφιδναῖος οἵδαμεν Δηγ-
10 μοσθέητην, φὲ μαρτυροῦμεν, καὶ Μειδίαν τὸν κρινόμενον ὑπὸ Δημοσθέειος, ὅτι αὐτῷ Δημοσθέας ἔλαχε τὴν τοῦ κακηγορίου δίκην, ἐλομένους διαιτητὴν Στράτωνα, καὶ ἐπεὶ ἦκεν ἡ κυρία τοῦ νόμου, οὐκ ἀπαντήσαντα Μειδίαν ἐπὶ τὴν δίαιταν, ἀλλὰ κατα-
15 λιπόιτα. γειομένης δὲ ἐρήμου κατὰ Μειδίου, ἐπιστάμεθα Μειδίαν πείθοντα τὸν τε Στράτωνα τὸν διαιτητὴν καὶ ἡμᾶς, ὅιτας ἐκείνοις τοῖς χρόνοις ἀρχοντας, ὅπως τὴν δίαιταν αὐτῷ ἀποδιαιτήσομεν, καὶ διδόντα δραχμὰς πειτήκοντα, καὶ ἐπειδὴ οὐχ ὑπεμείναμεν, προισταπειλήσαντα ἡμῖν καὶ οὕτως ἀπαλλαγέντα. καὶ διὰ τατῆν τὴν αἰτίαν ἐπιστάμεθα Στράτωνα ὑπὸ Μειδίου καταβραβευθέντα 545
20 καὶ παρὰ πάντα τὰ δίκαια ἀτιμωθέντα.]

Λέγε δὴ καὶ τὸν τῶν διαιτητῶν νόμον.

94

ΝΟΜΟΣ.

[Ἐὰν δέ τινες περὶ συμβολαίων ἴδιων πρὸς ἀλλιγλούς ἀμφισβη-
τῶσι καὶ βούλωνται διαιτητὴν ἐλέσθαι ὄντινον, ἐξέστω αὐτοῖς 25 αἱρέσθαι ὃν ἢν βούλωνται [διαιτητὴν ἐλέσθαι]. ἐπειδὰν δὲ ἐλωνται κατὰ κοινόν, μειέτωσαν ἐν τοῖς ὑπὸ τούτου διαγνωσθεῖσι, καὶ μηκέτι μεταφερέτωσιν ἀπὸ τούτου ἐφ' ἔτερον δικαστήριον ταῦτα ἐγκλήματα, ἀλλ' ἐστω τὰ κριθέντα ὑπὸ τοῦ διαιτητοῦ κύρια.]

30 Κάλει δὴ καὶ τὸν Στράτων' αὐτὸν τὸν τὰ τοιαῦτα πε- 55 πονθότα· ἐστάναι γὰρ ἐξέσται δήπουθεν αὐτῷ.

Οὖτος, ὁ ἄνθρες Ἀθηναῖοι, πέινης μὲν ἵσως ἐστίν, οὐ

2-5 verba εἰλ γὰρ ἀτιμία . . . φαίνεται obelo notata in S F 25 διαι-
τητὴν ἐλέσθαι scil. Sauppe δ' ἐλωνται Reiske: βούλωνται codd.
27 μεταφερέτωσαν Ο corr.: καταφερέτωσαν cett.

ποιηρὸς δέ γε. οὗτος μέρτοι πολίτης ὁν, ἐστρατευμένος ἀπάσας τὰς ἐν ἡλικίᾳ στρατείας καὶ δεινὸν οὐδὲν εἰργα-
σμένος, ἐστηκεὶν τινὶ σιωπῇ, οὐ μόνοι τῷν ἄλλων ἀγαθῶν
τῷν κοινῶν ἀπεστερημένος, ἀλλὰ καὶ τοῦ φθέγξασθαι ἦ
δύνατον καὶ οὐδὲν εἰ δύκαιον πέποιθεν, οὐδὲ ταῦτ' εἰ
96 ἔξεστιν αὐτῷ πρὸς ἴμας εἰπεῖν. καὶ ταῦτα πέποιθ' ὑπὸ⁵
Μειδίου καὶ τοῦ Μειδίου πλούτου καὶ τῆς ὑπερηφανίας παρὰ
τὴν πεινάνταν καὶ ἐρημάνταν καὶ τὸ τῷν πολλῶν εἰς ἔναν. καὶ
εἰ μὲν παραβὰς τοὺς τόμοὺς ἔλαβει τὰς πειτήκοντα δραχμὰς
παρ' αὐτοῦ, καὶ τὴν δίκην ἦν κατεδιῆτησεν ἀποδεδιῆτημένην¹⁰
ἀπέφηνεν, ἐπίτιμος ἀντὶ ἦν καὶ οὐδὲν ἔχων κακὸν τῷν ὕπων
μετεῖχε τοῖς ἄλλοις ἡμῖν. ἐπειδὴ δὲ παρεῖδε πρὸς τὰ δίκαια
Μειδίαν, καὶ τοὺς τόμους μᾶλλον ἔδειπτε τῷν ἀπειλῶν τῷν
546 τούτον, τηγικαῖτα τηλικαύτη καὶ τοιαύτη συμφορὰ περι-
97 πέπτωκεν ὑπὸ τούτου. εἰθ' ὑμεῖς τὸν οὕτως ὡμόν, τὸν¹⁵
οὕτως ἀγράμμορα, τὸν τηλικαύτας δίκας λαμβάνοιθ' ὁν αὐτὸς
ἡδικῆτον φησὶ μόνον (οὐ γὰρ ἡδίκητό γε), τοῖτον ὑβρίζοντα
λαζόντες εἰς τυρα τῷν πολιτῶν [ἀφήστετε], καὶ μήθ' ἔορτῆς
μήθ' ἵερῶν μήτε τόμου μήτ' ἄλλον μηδεὶδος πρόγοναν ποιού-
98 μενον, οὐ καταψήφιεῖσθε; οὐ παράδειγμα ποιήσετε; καὶ τί²⁰
φήσετε², ὡντὸν δικασταί; καὶ τύ³, ὡ πρὸς τῷν θεῶν, ἔξετ'
εἰπεῖν πρόφασιν δικαίαν ἢ καλήν; ὅτι τὴν Δλ' ἀσελγής ἐστι
καὶ βδελυρός· ταῦτα γάρ ἐστι τὰληθῆ· ἀλλὰ μιτεῖν ὀφείλετ',
ἄνδρες Ἀθηναῖοι, δήπον τοὺς τοιούτους μᾶλλον ἢ σώζειν.
ἀλλ' ὅτι πλούσιός ἐστιν ἄλλὰ τοῦτό γε τῆς ὑβρεως αὐτοῦ²⁵
σχεῦδον αἴτιον εὑρήσετ' ὅτι, ὥστ' ἀφελεῖν τὴν ἀφορμήν, δι'
ἦτον ὑβρίζειν, προσήκει μᾶλλον ἢ σῶσαι διὰ ταύτην τὸ γὰρ

2 ἐν ἡλικίᾳ codd. et lemma schol. : ἐφ' ἡλικίας Blass cum Apsin.
18 ἀφήσετε seclusi 19 ποιούμενον om. S¹, add. rec. 18-20 'verbis
καὶ μήθ' ἔορτῆς . . . παράδειγμα ποιήσετε obeli appositi sunt in S,
διπλαῖ ὡβελισμέναι in B; in F hae tribus prioribus versibus, obeli
duobus posterioribus' Blass: καὶ μήθ' ἔορτῆς . . . ποιούμενον secl.
Schaefer: ποιούμενον οὐ καταψήφιεῖσθε; Becke: ποιούμενον; οὐ
καταψήφιεῖσθε; Reiske: ποιούμενον . . .; οὐ καταψήφιεῖσθε; Weil
27 προσήκει Α: προσήκει S vulg., cf. xx 4

χρημάτων πολλῶν θρασὺν καὶ βδελυρὸν καὶ τοιοῦτον ἄνθρω-
πον ἔχειν εἶναι κύριοι, ἀφορμήν ἔστιν ἐφ' ὑμᾶς αὐτοὺς δεῖδω-
κέναι. τέ οὖν ὑπόλοιπον; ἐλεῆσαι νὴ Δία παιδία γὰρ 99
παραστήσεται καὶ κλαίστει καὶ τούτοις αὐτὸν ἔξαιτήσεται·
τοῦτο γὰρ λοίπόν. ἀλλ' ἵστε δήπον τοῦθ' ὅτι τοὺς ἀδίκως
τι πάσχοντας, ὃ μὴ διηγοῦται φέρειν, ἐλεεῦν προσήκει, οὐ
τοὺς ὡν πεποιήκασι δεινῶν δίκην διδόντας. καὶ τίς ἀν
ταῦτ' ἐλεήσεις δικιάς, δρῶν τὰ τοῦδ' οὐκ ἐλεηθερίθ' ὑπὸ⁵⁴⁷
τούτον, ἀ τῇ τοῦ πατρὸς συμφορᾶς χωρὶς τῶν ἄλλων κακῶν
οὐδὲ ἐπικυρίαν ἔτοῦσαν δρᾶ. οὐ γάρ ἔστιν ὄφλημ' ὅ τι
χρὴ καταθέειτ' ἐπίτιμον γειέσθαι τοιτού, ἀλλ' ἀπλῶς οὗτος
ἡτίμωται τῇ ῥύμῃ τῆς δργῆς καὶ τῆς ὑβρεως τῆς Μειδίου.
τίς οὖν ὑβρίζων παύσεται καὶ δι' ἀ ταῦτα ποιεῖ χρήματ' 100
ἀφαιρεθήσεται, εἰ τοῦτον ὥσπερ δεινὰ πάσχοντ' ἐλεῆστε;
εἰ δέ τις πέιτης μηδὲν ἡδικηκώς ταῖς ἐσχάταις συμφορᾶς
ἀδίκως ὑπὸ τούτου περιπέπτωκε, τούτῳ δ' οὐδὲ συνοργισθή-
τεσθε; μηδαμῶς οὐδεὶς γάρ ἔστι δίκαιος τυγχάνειν ἐλέον
τῶν μηδέν' ἐλεούντων, οὐδὲ συγγνώμης τῶν ἀσυγγνωμότων.
ἐγὼ γὰρ οἶμαι πάντας ἀνθρώπους φέρειν ἀξιοῦν παρ' ἔαντων 101
εἰς τὸν βίον αὐτοῖς ἔραγον παρὰ πάνθ' ὅσα πράττουσιν.
οἶον ἐγὼ τις οὐτοσὶ μέτριος πρὸς ἀπαντάς εἰμ', ἐλεήμων,
εὖ ποιῶν πολλούς ἀπαστι προσήκει τῷ τοιούτῳ ταῦτ' εἰσ-
φέρειν, ἔάν του καιρὸς ἦ χρέα παραστῆ. ἔτερος οὐτοσὶ τις
βίαιος, οὐδέντ' οὐτ' ἐλεῶν οὐθ' ὅλως ἀνθρωποις ἡγούμενος.
τούτῳ τὰς ὄμοιας φορὰς παρ' ἐκάστου δίκαιοι ὑπάρχειν.
σὺ δή, πληρωτὴς τοιούτου γεγονὼς ἔράνου σεαυτῷ, τοῦτοι
δίκαιοι εἰ συλλέξασθαι.

‘Ηγοῦμαι μὲν τούτην, ὁ ἀνδρες Ἀθηναῖοι, καὶ εἰ μηδὲν 102

5-7 verba ἀλλ' ἵστε δήπον . . . δίκην διδόντας obolo notata in
F §§ 100, 101 obelis notatae in SF; cum § 101 cf. § 184 sq.
16 δ' οὐδὲ S: δὲ οὐ A F: δὲ μὴ al. 19 ἀξιοῦν secl. Reiske, cf.
§ 184 20 post πράττουσιν add. codd. nonnulli οὐ τοῦτον μόνον δν
συλλέγουσι καὶ ἀν (vel οὐ) πληρωταὶ γίγνονται τινες, ἀλλὰ καὶ ἄλλων
(vel ἄλλον), cf. § 184 23 τον S solus: που vulg.: ποι Y O
24 οὐδένα οὗτ' vulg.: οὐδένα δ' οὗτ' S Y P

έτ' ἄλλ' εἶχοι κατηγορεῦν Μειδίου, μηδὲ δειπότερ' ἦρ
μέλλω λέγειν ὅτι εἴρηκα, δικαίως ἀρ νῦν ἐκ τῶι εἰρημέρων
καὶ καταγηφίσασθαι καὶ τιμᾶν αὐτῷ τῷρ ἐσχάτων. οὐ μὴ
μετὰ ταῦτα τοσαύτην ἀφθονίαν οὐτος πεπούλκε κατηγοριῶν. 103
ὅτι μὲρ δὴ λιποταξίου γραφὴν κατεσκεύαστει κατ' ἐμοῦ, καὶ
τὸν τοῦτο ποιήσοντ' ἐμισθώσατο, τὸν μιαρὸν καὶ λίαν εὐ-
χερῆ, [τὸν κονιορτὸν] Εὐκτήμονα, ἔασω. καὶ γὰρ οὗτος
ἀνεκρύνατο ταύτην ὁ στικοφάγτης ἐκεῖνος, οὐθ' οὐτος οὐδειὸς
εἴνεκ' αὐτὸν ἐμισθώσατο πλὴν ἵν' ἐκκέοιτο πρὸ τῶν ἐπω-
ρύμων καὶ πάντες ὄρφεν 'Εὐκτήμων Λουσιένς ἐγράψατο
Δημοτθέρην Παιανία λιποταξίου' καί μοι δοκεῖ καὶ πρωτ-
γράψαι τοῦθ' ἡδέως, εἴ πως ἐγήρ, ὅτι Μειδίου μισθωταρέγον
γέγραπται. ἀλλ' ἐώ τοῦτο· ἐφ' ἥ γὰρ ἐκεῖνος ἡτέμωκεν
ἐσιτὸν οὐκ ἐπεξελθών, οὐδεμιᾶς ἔγωγ' ἔτι προσδέομαι δίκης. 104
ἀλλ' ίκανὴν ἔχω. ἀλλ' ὁ καὶ δεινόν, ὁ ἄνδρες Ἀθηναῖοι,
καὶ σχέτλιοι καὶ κοιτὸν ἔμοιγ' ἀσέβημα, οὐκ ἀδίκημα μόγον,
τούτῳ πεπράχθαι δοκεῖ, τοῦτο ἐρῶ. τῷ γὰρ ἀθλίῳ καὶ
τιλαιρώφ κακῆς καὶ χαλεπῆς συμβάστης αἰτίας Ἀριστόρχῳ
τῷ Μόσχου, τὸ μὲν πρῶτον, ὁ ἄνδρες Ἀθηναῖοι, κατὰ τὴν 20
ἀγορὰν περιῳτι ἀσέβεις καὶ δειπνὸν λόγους ἐτόλμα περὶ
ἐμοῦ λέγειν, ὡς ἐγὼ τὸ πρᾶγμ' εἰμὶ τοῦθ' ὁ δεδρακώς· ὡς
οὐδὲν ἔρνε τούτους, πρωτελθών τοῖς ἐπ' ἐκεῖνοις ἀγοραῖς
τὴν αἰτίαν τοῦ φόνου, τοῖς τοῦ τετελευτηκότος οἰκείοις,
χρήματος ὑπισχρεῖτο δώσειν εἰ τοῦ πράγματος αἰτιῶται· ἐμέ. 25
καὶ οὐτε θεοὺς οὐθ' οσίαν οὔτ' ἄλλ' οὐδὲν ἐποίησατ' ἐμπο-
105 δῶν τοιούτῳ λόγῳ, οὐδὲ ὕκνησεν, ἄλλ' οὐδὲ πρὸς οὐδὲς ἔλε-
γειν αἰτοὺς ἡσχύνθη, εἰ τοιούτο κακὸν καὶ τηλικοῦτον ἀδίκως
ἐπάγει τῷ, ἀλλ' ἐν' ὄρον θέμενος παντὶ τρόπῳ μ' ἀνελεῖν,
οὐδὲν ἔλλεπειν ὕστο δεῖν, ὡς δέον, εἰ τις ὑβρισθεὶς ὑπὸ

8 τὸν κονιορτὸν secl. Cobet ut. illatum ex § 139.
Cobet: προσγράψασθαι codd. 22 τοῦθ' ὁ δ

Совет: προσγράψασθαι codd.
δεδρακώς codd. 26 α
ἄλλο Α

26

12 προσγράψαι

ψασθαι codd. 22 τοῦθ' ὁ δεδρακώς Blass: τοῦτο
τοῦτο Εὐθύνης ΟΝΟ. Ε. 12.

δεδρακώς codd. 26 ἄλλο οὐδὲν F al. : οὐδὲν SYOP: οὐδὲν
ἄλλο A

τούτου δίκης ἀξιοῖ τυχεῖν καὶ μὴ σιωπᾶ, τοῦτον ἐξόριστον ἀγηρῆσθαι καὶ μηδαμῆ παρεθῆται, ἀλλὰ καὶ λιποταξέον γραφῆται ἡλωκέται καὶ ἐφ' αἴματι φεύγει καὶ μόγοις οὐ προσηγορίσθαι. καίτοι ταῦθ' ὅταν ἐξελεγχθῇ ποιῶτε πρὸς οὓς 549

5 ὑβριζέ με χορηγοῦντα, τύνος συγγράμμης ἢ τύνος ἐλέου δικαίως τεύξεται παρ' ἴμων; ἐγὼ μὲν γὰρ αὐτός, ὃ ἄγρος 108 Ἀθηραῖοι, τομίζω αὐτόχειρύ μον γεγενῆσθαι τούτοις τοῖς ἔργοις, καὶ τότε μὲν τοῖς Διονυσίοις τὴν παρασκευὴν καὶ τὸ σῶμα καὶ τάγαλώμαθ' ὑβρίζειν, τὴν δὲ τούτοις οὓς ἐποίει 10 καὶ διεπράττετ' ἐκεῖνά τε καὶ τὰ λοιπὰ πάντα, τὴν πόλιν, τὸ γέρος, τὴν ἐπιτιμίαν, τὰς ἐλπίδας· εἰ γάρ ἐι τοι ἐπεβούλευτε κατώρθωσει, ἀπάντων ἀντεπερήμητον ἐγὼ καὶ μηδὲ ταφῆται προσυπῆρχειν οἴκοι μοι. διὰ τέ, ἀγροὶ δικασταῖ; εἰ γάρ, ἐάν τις παρὰ πάντας τοὺς νόμους ὑβρισθεὶς ὑπὸ 15 Μειδίου βοηθεῖν αὐτῷ πειράται, ταῦτα καὶ τοιαῦτον ἐτερόν αὐτῷ παθεῖν ὑπάρξει, προσκυνεῖν τοὺς ὑβρίζοντας ὥσπερ ἐι τοῖς βαρβάροις, οὐκ ἀμύνεσθαι κράτιστον ἔσται. ἀλλὰ 107 μὴν ὡς ἀληθῆ λέγω καὶ προσεξέιργασται ταῦτα τῷ βδελυρῷ τούτῳ καὶ ἀγαιόδει, κάλει μοι καὶ τούτων τοὺς μάρτυρας.

ΜΑΡΤΥΡΕΣ.

[Διονύσιος Ἀφιδναῖος, Ἀντίφιλος Παιανιεὺς διαφθαρέντος Νικοδήμου τοῦ οἰκείου ἥμδην βιαίω θανάτῳ ὑπὸ Ἀριστάρχου τοῦ Μόσχου ἐπεξῆγμεν τοῦ φόνου τὸν Ἀρίσταρχον. αἰσθόμενος δὲ ταῦτα Μειδίας ὁ τὴν κριόμενος ὑπὸ Δημοσθέεων, φίλος μαρτυροῦμεν. Δημοσθέει τὸν ἥματα διδόντα κέρματα τὸν μὲν Ἀρίσταρχον ἀθώον ἀφεῖναι. 25 Δημοσθέει τὸν φόνον παραγράψασθαι.]

Λαβὲ δή μοι τὸν περὶ τῶν δώρων νόμον.

550

Ἐγ τοῦτον τὸν τόμον, ὃ ἄγροις Ἀθηραῖοι, λαμβάνει, 108 βούλομαι μικρὰ πρὸς ὑμᾶς εἰπεῖν, δεηθεὶς ὑμῶν ἀπάντων 30 πρὸς Διὸς καὶ θεῶν, ὃ ἄγροις δικασταῖ περὶ πάντων ὡς ἀν-

5 ἐλέον codd. : λόγου Blass coll. §§ 90, 209. 17 ἀμύνεσθαι S : ἀμύνασθαι vulg. 25 κέρματα] χρήματα Jurinus, cf. § 104

ἀκούητε, τοῦθ' ὑποθέντες ἀκούετε τῇ γράμμῃ, τέ ἄρ, εἴ τις
ἔπασχε ταῦθ' ὑμῶν, ἐποίει, καὶ τών ἀτ εἰχει ὁργὴν ὑπὲρ αὐτοῦ
πρὸς τὸν ποιοῦντα. ἐγὼ γὰρ ἐιητοχῶς χαλεπῶς ἐφ' οἷς περὶ
τὴν λητουργίαν ὑβρίσθητ, ἔτι πολλῷ χαλεπώτεροι, ὁ ἄνδρες
Ἀθηναῖοι, τούτοις τοῖς μετὰ ταῦτ' ἐιητοχα καὶ μᾶλλον ἡγα- 5
109 γάκτηκα. τέ γὰρ ὡς ἀληθῶς πέρας ἀτ φήσειέ τις εἶναι
κακίας, καὶ τίν' ὑπερβολὴν ἀγαθείας καὶ ωμότητος καὶ
ὑβρεως, ἀτθρωπος εἰ ποιήσας δειπνὰ τῇ Δίᾳ καὶ πόλλ' ἀδί-
κως τινά, ἀτὶ τοῦ ταῦτ' ἀναλαμβάνειν καὶ μεταγιγράσκειν,
πολλῷ δειπότερον ὑστερον ἄλλα προσεξεργάζοιτο, καὶ χρῶτο 10
τῷ πλούτεν μὴ ἐπὶ ταῦτ' ἐν οἷς μηδένα βλάπτων αὐτὸς
ἀμειρόν τι τῶν ἰδίων θήσεται, ἀλλ' ἐπὶ τάγατά, ἐν οἷς
ἀδίκως ἐκβαλῶν τινα καὶ προπηλακίσας αὐτὸν εὐδαιμονιεῖ
110 τῆς περιουσίας; ταῦτα τούτων, ὁ ἄνδρες Ἀθηναῖοι, πάντα
τούτῳ πέπρακται κατ' ἐμοῦ. καὶ γὰρ αἰτίαν ἐπήγαγέ μοι 15
φόνου ψευδῆ καὶ οὐδὲν ἐμοὶ προσήκουσαν, ὡς τὸ πρᾶγμα
αὐτὸν ἐδίλωσε, καὶ γραφὴν λιποταξίου μὲν ἐγράφατο τρεῖς
αὐτὸς τάξεις λελοιπός, καὶ τῶιν ἐτ Εὐβοίᾳ πραγμάτων
(τούτη γὰρ αὖ μικροῦ παρῆλθε μὲν εἰπεῖν), ἡ Πλούταρχος ὁ
τούτου ξέρος καὶ φίλος διεπράξατο, ὡς ἐγὼ αἰτίος είμι, 20
κατεσκεύαζε πρὸ τοῦ τὸ πρᾶγμα γειέσθαι πᾶσιν φαερὸν διὰ
111 Πλουτάρχου γεγονός, καὶ τελευτῶι βούλεύειν μον λαχόντος
δοκιμαζομένου κατηγόρει. καὶ τὸ πρᾶγμα εἰς ὑπέρδεινόν μοι
περιέστη ἀτὶ γὰρ τοῦ δίκην ὑπὲρ ὁτε ἐπεπόιθειν λαβεῖν,
δοῦνται πραγμάτων ὁτε οὐδὲν ἐμοὶ προσήκειν ἐκιδύνεον. καὶ 25
ταῦτα πάσχων ἐγὼ καὶ τοῦτοι τὸν τρόπον ὁτε διεξέρχομαι τυν
πρὸς ὑμᾶς ἐλαντόμενος, οὐκ ὁτε οὔτε τῶιν ἐρημοτάτων οὔτε
τῶν ἀπόρων κομιδῆ, οὐκ ἔχω, ὁ ἄνδρες Ἀθηναῖοι, τέ χρὴ
112 ποιῆσαι. εἰ γὰρ εἰπεῖν τι καὶ περὶ τούτων ἥδη δεῖ, οὐ

Ι ἀκούητε F: ἀκούητέ μον A: ἀκούσητε S vulg.

13 ἐκβαλών
vulg.: εκβαλλων S solus αὐτὸν εὐδαιμονιεῖ SA: αὐτὸς εὐδαι-
μονεῖν vulg. 24 ὑπὲρ ὁν S: ὁν A F 25 ἐκινδύνεον
Α F: δίκην ἐκινδύνεον S 26 ὁν διεξέρχομαι τρόπον Blass cum
Aristid.

μέτεστι τῶι ἴσωι οὐδὲ τῶι ὄμοιῶν, ὁ ἀνδρες Ἀθηναῖοι,
πρὸς τοὺς πλονυσίους τοῦς λοιποῦς ἡμῶν, οὐ μέτεστι, οὐ·
ἀλλὰ καὶ χρόνοι τούτοις τοῦ τὴν δίκην ὑποσχεῖν, οὐς ἀν
αὐτοὶ βούλωται, δίδονται, καὶ τὰδικήμαθ' ἔωλα τὰ τούτωι
ἥμας καὶ ψύχρ' ἀφικεῖται, τῷ δ' ἄλλωι ἡμῶι ἔκαστος,
ἄν τι συμβῇ, πρόσφατος κρύεται. καὶ μάρτυρες εἰσιν
ἔτοιμοι τούτοις καὶ συνήγοροι πάντες καθ' ἡμῶι εὐτρεπεῖς·
ἔμοι δ' οὐδὲ τὰληθῆ μαρτυρεῖν ἐθέλοντας ὄρατ' ἐνίους.
ταῦτα μὲν οὖν ἀπείποι τις ἀν οἷμαι θρηνῶι. τὸν δὲ νόμοι 113
ιο μοι λέγ' ἐφεξῆς, ὡσπερ ἡρξάμην. λέγε.

ΝΟΜΟΣ.

Ἐάν τις Ἀθηναῖοι λαμβάνῃ παρά τινος, ἢ αὐτὸς διδῷ ἐτέρῳ,
ἢ διαφθείρῃ τιὰς ἐπαγγελλόμενος, ἐπὶ βλάβῃ τοῦ δήμου ἢ ιδίᾳ
τινὸς τῶι πολιτῶι, τρόπῳ ἢ μηχανῇ ἡτοιοῦν, ἄτιμος ἔστω καὶ
15 παῖδες καὶ τὰ ἔκείνου.

Οὕτω τούτων οὐτός ἔστ' ἀσεβὴς καὶ μιαρὸς καὶ πᾶν ἀν 114
ὑποστὰς εἰπεῖν καὶ πρᾶξαι, εἰ δ' ἀληθὲς ἢ ψεῦδος ἢ πρὸς
ἐχθρὸν ἢ φίλον ἢ τὰ τοιαῦτα, ἀλλ' οὐδὲ δτιοῦ διορίζωι,
ῶστ' ἐπαιτιασάμενός με φόνου καὶ τοιοῦτο πρᾶγμ' ἐπαγαγώρ, 552
εἴασε μέν μ' εἰσιτητήρι' ὑπὲρ τῆς βουλῆς ιεροποιῆσαι καὶ
θῦσαι καὶ κατάρξασθαι τῶν ιερῶν ὑπὲρ ὑμῶι καὶ ὅλης τῆς
πόλεως, εἴασε δ' ἀρχεθεωροῦντ' ἀγαγεῖν τῷ Δὶ τῷ Νεμείῳ 115
τὴν κοινὴν ὑπὲρ τῆς πόλεως θεωρίαν, περιεῖδε δὲ τὰς σεμ-
ναῖς θεαῖς ιεροποιὸι αἱρεθέντ' ἐξ Ἀθηναίων ἀπάντων τρίτοι
25 αὐτὸν καὶ καταρξάμενοι τῶν ιερῶν. ἅρ' ἄγ, εἴ γ' εἶχε
στιγμὴν ἢ σκιὰν τούτων ὅν τοτεκέναζεν κατ' ἐμοῦ, ταῦτ'
ἀν εἴασεν; ἐγὼ μὲν οὐκ οἶμαι. οὐκοῦν ἐξελέγχεται τούτοις
ἐναργῶς ὑβρει ζητῶι μ' ἐκβάλλειν ἐκ τῆς πατρίδος.

1 τῶι δμοίων] τῶι νόμων S 2 λοιποῖς S Y P: πολλοῖς vulg., cf.
xix ιοι ἡμῶν Taylor, cf. §§ 138, 145. 209: ἡμῶν codd. 3 τὴν
δίκην S: δίκην vulg. 9 ἀπέλποι S: εἴποι (vel & εἴποι) cett.
10 λέγε vulg.: λέγων S 13 ἢ ιδίᾳ Westermann: καὶ ιδίᾳ Reiske:
καὶ δια S vulg. 17 ἢ (εἴ) πρὸς Dobree 20 εἰσιτητήρια Her-
werden: εἰσιτήρια (εισητήρια S corr.) codd. 22 ἀρχεθεωροῦντ' Blass
(coll. Meisterhans Att. Inscr. p. 6): ἀρχιθεωροῦντ' codd. 28 ἐκ-
βάλλειν S F Y O: ἐκβαλεῖν vulg.

116 Ἐπειδὴ τούννι τὸ πρᾶγμα οὐδὲ καθ' ἔι, παιταχῇ
ιτρέφων, οὗτος τ' ἦν ἀγαγεῖν ἐπ' ἐμέ, φαιερῶς ἥδη δι' ἐμὲ
τὸν Ἀρίσταρχον ἐσυκοφάντει. καὶ τὰ μὲν ἄλλα σιωπῶ·
τῆς δὲ βουλῆς περὶ τούτων καθημένης καὶ σκοπουμένης,
παιρελθὼν οὗτος ‘ἀγροεῖτ’ ἔφη ‘ὦ βουλή, τὸ πρᾶγμα; καὶ
τὸν αὐτόχειρ’ ἔχοιτε’ λέγων τὸν Ἀρίσταρχον ‘μέλλετε καὶ
ζητεῖτε καὶ τετύφωσθε; οὐκ ἀποκτεῖτε; οὐκ ἐπὶ τὴν οἰκίαν
117 βασιεῖσθε; οὐχὶ σιλλίγησθε;’ καὶ ταῦτ’ ἔλεγεν ἡ μιαρὰ
καὶ ἀγαθὴς αὗτη κεφαλή, ἐξεληλυθὼς τῇ προτεραίᾳ παρ’
Ἀριστάρχον, καὶ χρώμενος ὥσπερ ἀν ἄλλος τις τὰ πρὸ τοῦ
τούτου, καὶ, δτ’ ἡντύχει, πλεῦστα παιρετηχηκότος ἐκεύνου
πράγματά μοι περὶ τῶν πρὸς τοῦτον διαλλαγῶν. εἰ μὲν
οὖν εἰργάσθαι τι τούτων ἐφ’ οἷς ἀπόλωλει ἡγούμενος τὸν
Ἀρίσταρχον καὶ πεπιστευκὼς τοῖς τῶν αἰτιαταρμένων λόγοις
553 ταῦτ’ ἔλεγει, χρῆν μὲν οὐδ’ οὕτω (μετρία γάρ δίκη παρὰ τῶν 15
118 φίλων ἐστάν, ἀν τι δοκῶσι πεποιηκέται δειπόν, μηκέτι τῆς
λοιπῆς φιλίας κοινωγεῖν, τὸ δὲ τιμωρεῖσθαι καὶ ἐπεξιέται
τοῖς πεποιθόσι καὶ τοῖς ἔχθροῖς παραλείπεται). ὅμως δ’
ἐπιτω τούτῳ γε συγγνώμη. εἰ δὲ λαλῶν μὲν καὶ διμωρόφιος
γιγνόμενος ὡς οὐδὲν εἰργασμένῳ φαγήσεται, λέγων δὲ καὶ 20
καταιτιώμενος ταῦθ’ εἴτεκα τοῦ σικοφαιτεῦν ἐμέ, πῶς οὐ
119 δεκάκις, μᾶλλον δὲ μιριάκις δίκαιος ἐστ’ ἀπολωλέται; ἀλλὰ
μὴτρ ὡς ἀληθῆ λέγω καὶ τῇ μὲν προτεραίᾳ, δτε ταῦτ’ ἔλεγει,
εἰτεληλύθει καὶ διείλεκτ’ ἐκεύνῳ, τῇ δ’ ὑπτεραίᾳ πάλιν
(τοῦτο γάρ, τοῦτ’ οὐκ ἔχον ἐστὸν ὑπερβολὴν ἀκαθαρσίας, 25
ἀιδῆρες Ἀθηναῖοι) εἰτελθὼν οἴκαδ’ ὡς ἐκεῦνον καὶ ἐφεξῆς
οὐτωσὶ καθεξόμενος, τὴν δεξιὰν ἐμβαλών, παρόντων πολλῶν,

2 δι’ ἐμὲ Y, cf. xviii 13: δι’ ἐμοῦ S vulg. 5 ὦ βουλή, τὸ
πρᾶγμα S: τὸ πρᾶγμα, ὦ βουλή ΑF 12 διαλλαγῶν vulg. et
S γρ.: ἀπαλλαγῶν SP, cf. § 151, xxxviii 6 16 τοῦ λοιποῦ
Dobree 18 παραλείπεται S Y P: ὑπολείπεται Α: καταλείπεται
al. 19 λαλῶν S vulg., cf. § 119: αλων et ἄλλων al.: ἀλῶν μὲν
κοινωνήσας H. Stephanus, cf. § 121 συνδεδειπνηκώς 23 τῇ μὲν
vulg.: τῇ SF Y P (ἢ) ὅτε Cobet, sed cf. xlvi 62 27 καθεξόμενος
ΑF: καθιξόμενος S vulg.

μετὰ τοὺς ἐν τῇ βουλῇ τούτους λόγους, ἐν οἷς αὐτόχειρα καὶ τὰ δειπότατά εἰρήκει τὸν Ἀρίσταρχον, ὅμινε μὲν κατ' ἔξω-
λειας μηδὲν εἰρηκέται κατ' αὐτοῦ φλαῦρον, καὶ οὐδὲν ἐφρόν-
τις³ ἐπιορκῶν, καὶ ταῦτα παρόντων τῷ τοινειδότωι, ηξίου
5 δὲ καὶ πρὸς ἔμ' αὐτῷ δι' ἐκείνου γίγνεσθαι τὰς διαλύσεις,
τούτωι τοὺς παρόντας ὑμῖν καλῶ μάρτυρας. καίτοι πῶς οὐ 120
δειπόρι, ὁ ἄιρδρες Ἀθηναῖοι, μᾶλλον δ' ἀσεβέσ, λέγειν ὡς
φοινέος, καὶ πάλιν ὡς οὐκ εἴρηκε ταῦτ' ἀπομιγνύαι, καὶ φόρον
μὲν ὀτειδίζειν, τούτῳ δ' δύμωρόφιοι γίγνεσθαι; καὶ μὲν ἀφῶ
10 τοῦτον ἐγὼ καὶ προδῶ τὴν ὑμετέραν καταχειροτοιίαν, οὐδένε,
ώς ἔοικ⁴, ἀδικω. ἀν δ' ἐπεξίω, λέλοιπα τὴν τάξιν, φόρου 554
κοινωρῶ, δεῖ μ' ἀιρηπάσθαι. ἐγὼ δ' αὐτὸν τούταιτίον οἶμαι,
εἰ τοῦτον ἀφῆκα, λελοιπέται μέν, ὁ ἄιρδρες Ἀθηναῖοι, τὴν
τοῦ δικαίου τάξιν, φόρου δ' ἀν εἰκότως ἐμαυτῷ λαχεῖν· οὐ
15 γὰρ ἦν μοι δίπου βιωτὸν τοῦτο ποιήσαντι. ὅτι τούτην καὶ 121
ταῦτ' ἀληθῆ λέγω, κάλει μοι καὶ τούτωι τοὺς μάρτυρας.

ΜΑΡΤΥΡΕΣ.

[Αυσίμαχος Ἀλωπεκῆθεν, Δημέας Σονιεύς, Χάρης Θορίκιος,
Φιλήμων Σφίγγιος, Μόσχος Παιανιεύς, καθ' οὓς καιροὺς ἡ εἰσαγ-
20 γελά εδόθη εἰς τὴν βουλὴν ὑπὲρ Ἀριστάρχου τοῦ Μόσχου, ὅτι
εἴη Νικοδήμον ἀπεκτονώς, οἴδαμεν Μειδίαν τὸν κρινόμενον ὑπὸ
Δημοσθένους, φῶ μαρτυροῦμεν, ἐλθόντα πρὸς τὴν βουλὴν καὶ λέ-
γοντα μηδένα ἔτερον εἶναι τὸν Νικοδήμου φονέα, ἀλλ' Ἀρίσταρ-
χου, καὶ τοῖτον αὐτοῦ γεγονέναι αὐτόχειρα, καὶ συμβουλεύοντα
25 τὴν βουλὴν βαδίζειν ἐπὶ τὴν οἰκίαν τὴν Ἀριστάρχου καὶ συλλαμ-
βάνειν αὐτόν. ταῦτα δ' ἔλεγε πρὸς τὴν βουλὴν τῇ προτεραιᾳ μετ'
Ἀριστάρχου καὶ μεθ' ἴμων συνδεεπιτηκώς. οἴδαμεν δὲ καὶ
30 Μειδίαν, ὡς ἀπῆλθεν ἀπὸ τῆς βουλῆς τούτους τοὺς λόγους εἰρη-
κώς, εἰσεληλυθότα πάλιν ὡς Ἀρίσταρχον καὶ τὴν δεξιὰν [ώς] ἐμ-
βεβληκότα καὶ ὀμηνόντα κατ' ἔξωλείας μηδὲν κατ' αὐτοῦ πρὸς
τὴν βουλὴν εἰρηκέναι φαῦλον, καὶ ἀξιοῦντα Ἀρίσταρχον ὅπως
ἀν διαλλάξῃ αὐτῷ Δημοσθένην.]

3 κατ' αὐτοῦ Α, cf. § 121: περὶ αὐτοῦ S vulg. φλαῦρον vulg.:
φαῦλον S Y P, cf. § 121 12 αὐτὸν τούτων S, cf. xxii 5: αὐτὸν τούτων
τὸν cett. 18 Χάρης Reiske: χιάρης codd. 20 εἰς Schaefer:
ἡ εἰς codd. 24 αὐτοῦ Y O P: αὐτὸν S vulg. 29 ὡς del. Taylor
31 φαῦλον codd.: φλαῦρον Dindorf

122 Τίς οὖν ὑπερβολή, τίς δόμοία τῇ τούτου γέγονεν ἢ
γέροιτ' ἀτροπήρια; ὃς ἄτροπός ἀτιχοῦντα, οὐδὲις αὐτὸς
ἡδικηκότα (ἔω γάρ εἰ φίλοι), ἀμα συκοφαντεῖν φέτο δεῖν
555 καὶ πρὸς ἔμ' αὐτὸς διαλύειν ἡξίον, καὶ ταῦτ' ἐπραττε καὶ
χρήματ' ἀτήλισκεν ἐπὶ τῷ μετ' ἐκείνουν κάμε προσεκβαλεῖν 5
ἀδίκως.

123 Τοῦτο μέντοι τὸ τοιοῦτον ἔθος καὶ τὸ κατασκεύασμ', ὡ
ἄτροπες Ἀθηναῖοι, τὸ τοῦς ὑπὲρ αὐτῶν ἐπεξιοῦσι δικαίως ἔτι
πλείω περιστάγαι κακά, οὐκέτι μὲν ἄξιόν ἐστ' ἀγαγακτεῖν
καὶ βαρέως φέρειν, ὑμῖν δὲ τοῦς ἄλλοις παριδεῖν, πολλοῦ 10
γε καὶ δεῖ, ἀλλὰ πᾶσιν δόμοίς δργιστέοι, ἐκλογιζομέροις
καὶ θεωροῦσιν, ὅτι τοῦ μέτρον, ὡς ἄτροπες Ἀθηναῖοι, ῥᾳδίως
κακῶς παθεῖν ἐγγύταθ' ὑμῶν εἰσιν οἱ πενέστατοι καὶ ἀσθεν-
έστατοι, τοῦ δ' ὑβρίσαι καὶ τοῦ ποιήσατας μὴ δοῦται δίκην,
ἀλλὰ τοὺς ἀιτιπαρέξοντας πράγματα μισθώσασθαι, οἱ βδελυ- 15
124 ροὶ καὶ χρήματ' ἔχοιτές [εἰσιν ἐγγυτάτω]. οὐ δὴ δεῖ παρορᾶν
τὰ τοιαῦτα, οὐδὲ τὸν ἔξειργοιτα δέει καὶ φόβῳ τὸ δίκην ὡν
ἀτροπήθη τις λαμβάνειν παρ' αὐτοῖς, ἄλλο τι χρῆ-
τομίζειν ποιεῖν ἢ τὰς τῆς ισηγορίας καὶ τὰς τῆς ἐλευθερίας
ἡμῶν μετονυμίας ἀφαιρεῖσθαι. ἐγὼ μὲν γάρ ἵστως διεωπά- 20
μην, καὶ ἄλλος τις ἄντι, φενδῆ λόγοι καὶ συκοφαντίαρ, καὶ
οὐκ ἀτήληπτασματι οἱ δὲ πολλοὶ τί ποιήσετε, ἀτροπήσιά
πᾶσιν φοβερὸι καταστήσητε τὸ εἰς ταῦτ' ἀποχρῆσθαι τῷ
125 πλούτευν; δόγιτα λόγοι καὶ ὑποσχόντα κρίσιν περὶ ὧν ἀτ-
τις ἐγκαλέσῃ, τότε ἀμύνεσθαι τοὺς ἀδίκους ἐφ' αὐτὸν ἐλθόν- 25
τας χρή, καὶ τότε, ἀτροπήθη τὸν ἀδικοῦντόν τοις τις, οὐ προαγαρπάζειν,
οὐδὲ ἐπάγοιτ' αἰτίας φενδεῖς ἀκριτοις ἤητεν ἀποφεύγειν. οὐδὲ
ἐπὶ τῷ διδόνται δίκην ἀσχάλλειν, ἀλλὰ μὴ ποιεῖν ἐξ ἀρχῆς
ἀσελγεῖς μηδέν.

126 Ὅσα μὲν τοίνυν εἰς τε τὴν ληπτουργίαν καὶ τὸ σῶμα³⁰

² οὐδὲν S: οὐδὲ cett. ¹⁶ εἰσιν ἐγγυτάτω secl. Reiske

25 ἐγκαλέσῃ Λ: ἐγκαλῆ S vulg. ¹⁶ ἀδίκως secl. Weil ²⁶ ἀδι-
κοῦντα δρᾶ τις S Y O: ἀδικοῦντας δρᾶ τις vulg.: ἀδικοῦντας φωράσῃ
Weil

ὑβρίσθητ, καὶ πάντ⁷ ἐπιβουλευόμενος τρόποιν καὶ πάσχων
κακῶς ἐκπέφενγα, ἀκηρότα⁸, ὃ ἄγροις Ἀθηναῖοι. καὶ παρα- 556
λείπω δὲ πολλά· οὐ γὰρ ἵσως ἥδιοι πάντ⁹ εἰπεῖν. ἔχει δ'
οὕτως. οὐκ ἐστ¹⁰ ἐφ' ὅτῳ τῶν πεπραγμένων ἐγὼ μόνος
5 ἥδικημαι, ἀλλ' ἐπὶ μὲν τοῖς εἰς τὸν χορὸν γεγενημένοις
ἀδικήμασιν ἡ φυλή, δέκατοι μέρος ὑμῶν, συνηδίκηται, ἐπὶ
δ' οἷς ἔμ¹¹ ὑβριστε καὶ ἐπεβούλευσεν οἱ τόμοι, δὲ οὓς εἰς
ἐκαστος ὑμῶν σῶς ἐστάν¹² ἐφ' ἄπασι δὲ τούτοις δὲ θεός, φῶ
χορηγὸς ἐγὼ καθειστήκειν, καὶ τὸ τῆς δσίας, διτιδήποτ¹³ ἐστί,
10 τὸ σεμρὸν καὶ τὸ δαιμόνιον¹⁴, συνηδίκηται¹⁵. δεῦ δὴ τούς γε 127
βοιλομέροις ὅρθως τὴν κατ' ἀξίαν τῶν πεπραγμένων παρὰ
τούτον δίκην λαμβάνειν, οὐχ ὡς ὑπὲρ ἐμοῦ μόνον οὗτος τοῦ
λόγου τὴν ὅργην ἔχειν, ἀλλ' ὡς ἐν ταύτῳ τῶν τόμων, τοῦ
θεοῦ, τῆς πάλεως, ὅμοῦ πάντων ἥδικημένων, οὕτω ποιεῖσθαι
15 τὴν τιμωρίαν, καὶ τοὺς βοηθοῦντας καὶ τοὺς συνεξεταζομέ-
νους μετὰ τούτον μὴ συνηγόρους μόνον ἀλλὰ καὶ δοκιμαστὰς
τῶν τούτῳ πεπραγμένων ὑπολαμβάνετ¹⁶ εἶναι.

Εἰ μὲν τούτην, ὃ ἄγροις Ἀθηναῖοι, σώφρονα καὶ μέτριον 128
πρὸς τὰλλα παρεσχηκὼς αὐτὸν Μειδίας καὶ μηδένα τῷ
20 ἄλλων πολιτῶν ἥδικηκὼς εἰς ἔμ¹⁷ ἀσελγῆς μόνοιον οὕτω καὶ
βίαιος ἐγεγόνει, πρῶτον μὲν ἔγωγ¹⁸ ἀτύχημ¹⁹ ἀν²⁰ ἐμαυτοῦ
τοῦθ²¹ ἡγούμηται, ἐπειτ²² ἐφοβούμηται ἀν²³ μὴ τὸν ἄλλοι ἔαντοῦ
βίον οὗτος μέτριοι δεικνύων καὶ φιλάνθρωποι διακρούσηται
τούτῳ τὸ δίκην φι²⁴ ὔμ²⁵ ὑβρικε δοῦναι. τινὶ δὲ τοσαῦτ²⁶ ἐστί 129
25 τὰλλ²⁷ ἀ πολλοὺς ὑμῶν ἥδικηκε καὶ τοιαῦτα, ἀστε τούτοις
μὲν τοῦ δέους ἀπήλλαγμα, φοβοῦνται δὲ πάλιν τοὺς τιναρτίον
μή, ἐπειδὰν πολλὰ καὶ δεῖν²⁸ ἐτέρους ἀκούηθ²⁹ ὑπ³⁰ αὐτοῦ 557
πεποιθότας, τοιοῦτός τις ὑμῖν λογισμὸς ἐμπέσῃ ‘τί οὖν;

τ καὶ πάντ⁷] καὶ ὡς (vel ὄσα) πάντ⁹ Herwerden 6 δέκατον S:
τὸ δέκατον cett. 10 συνηδίκηται secl. Blass 12 λαμβάνειν A:
λαβεῖν S vulg. ἐμοῦ μόνον οὗτος A: ὑμῶν οὗτος μόνον SYOP:
ἥμῶν οὗτος μόνον F 14 ὁμοῦ A: ἐμοῦ S vulg. 17 ὑπο-
λαμβάνετ¹⁶ S vulg.: ὑπολαμβάνειν A 20 ἀσελγῆς μόνον SA:
μόνον ἀσελγῆς vulg.

τὸν δεινότερον ἦ τῶν ἄλλων εἰς ἔκαστος πεποιθῶς ἀγανακτεῖς; ⁵
 πάντα μὲν δὴ τὰ τούτῳ πεπραγμένα οὕτ’ ἀν ἐγὼ δυναίμην
 πρὸς ἴμᾶς εἰπεῖν, οὕτ’ ἀν ὑμεῖς ὑπομεύατε ἀκούειν, οὐδὲ,
 εἰ τὸ παρ’ ἀμφοτέρων ἡμῶν ὑδωρ ὑπάρξειε πρὸς τὸ λοιπόν,
 πᾶν τὸ τ’ ἐμὸν καὶ τὸ τούτου προστεθέν, οὐκ ἀγένετοιεν.
¹³⁰ ἀ δ’ ἔστι μέγιστα καὶ φανερώτατα, ταῦτ’ ἐρῶ. μᾶλλον δ’
 ἐκεῦρο ποιήσω. ἀγαγρώσομαι μὲν ὑμῖν, ὡς ἐμαντῷ γέγραμ-
 μαι, πάντα τὰ ὑπομηγματα, λέξω δ’ ὃ τι ἀν πρῶτοι ἀκούειν
 βούλομένοις ὑμῖν ἥ, τοῦτο πρῶτοι, εἴθ’ ἔτεροι, καὶ τάλλα τὸν
 αὐτὸν τρόπον, ἔως ἀν ἀκούειν βούλησθε. ἔστι δὲ ταῦτα το-
 πατοδιαπά, καὶ ὑβρεῖς πολλὰ καὶ περὶ τοὺς οἰκείους κακογρ-
 γήματα καὶ περὶ τοὺς θεοὺς ἀσεβήματα, καὶ τόπος οὐδεὶς
 ἔστιν ἐν φ τοῦτον οὐ θανάτου πεποιηκότ’ ἄξια πόλλα
 εὐρίσετε.

ΤΠΟΜΝΗΜΑΤΑ ΤΩΝ ΜΕΙΔΙΟΤ ΑΔΙΚΗΜΑΤΩΝ.

15

¹³¹ "Οσα μὲν τούτην, ὁ ἀιδρες δικασταί, τὸν ἀεὶ προστυχόντι'
 αὐτῷ πεποίκηε, ταῦτ’ ἔστιν. . καὶ παραλέοιφ’ ἔτερα. οὐ
 γὰρ ἀτ δύνατε οὐδεὶς εἰσάπαξ εἰπεῖν ἂ πολὺν χρόνον οὐτος
 ὑβρίζων συνεχῶς ἀπαγτα τὸν βίον εὑργασται. ἄξιον δ’
 ἵδειν ἐφ’ ὅσορ φρογήματος ἥδη πρωελήλιθε τῷ τούτῳ δίκην ²⁰
 μηδερὸς δεδωκέται. οὐ γὰρ ἡγεῦθ’, ὡς ἐμοὶ δοκεῖ, λαμπρὸν
 οὐδὲ νεανικὸν οὐδὲ ἄξιον ἔαυτοῦ ὃ τι ἀν τις πρὸς ἐν’ εἰς
 διαπράτηται, ἀλλ’ εἰ μὴ φιλὸν ὅλην καὶ βούλην καὶ ἔθος
 προπηλακεῖ καὶ πολλοὺς ἀθρόους ὑμῶν ἀμ’ ἐλῷ, ἀβίωτοι
 φέτ’ ἔσεσθαι τὸν βίον αὐτῷ. καὶ τὰ μὲν ἄλλα σιωπῶ, ²⁵
¹³² μηρί’ εἰπεῖν ἔχων, περὶ δὲ τῶν σιστρατευσαμένων ἵππεων
 εἰς Ἀργοναυτοὺς δίγονον πάντες οἱ ἐδημηγόρησε παρ’ ὑμῖν,
 δοθ’ ἥκειν ἐκ Χαλκῆδος, κατηγορῶν καὶ φάσκων ὅγειδος ἔξελ-

ι δεινότερα codd.: δεινότερον lemma schol. p. 615, 19. Aut τί¹
 οὖν; σὺ δεινότερον . . . ἀγανακτεῖς; legendum, aut τί οὖν σὺ δεινότερον
 . . . ἀγανακτεῖς; ² 4 interpusxit Weil ⁵ τό τ’ ἐμδν . . .
 προστεθέν delere volunt Otto Jahn et Herwerden ⁸ τὰ ὑπομηγ-
 ματα πάντα Λ ²² ἄξιον ἔαυτοῦ coni. Buttmann: ἄξιον θανάτου
 codd., cf. § 130

θεῦν τὴν στρατιὰν ταύτην τῇ πόλει· καὶ τὴν λοιδορίαν ἦν
ἐλοιδορίθη Κρατίνῳ περὶ τούτων, τῷ νῦν, ὡς ἐγὼ πινθά-
ρομαι, μέλλοιτι βοηθεῦν αὐτῷ, μέμιησθε. τὸν δὴ τοσού-
τοις ἀθρόοις τῷν πολιτῶν ἔχθραν ἐπ’ οὐδεινὶ τηλικαύτην
ἀράμειον, πόση ποιηρίᾳ καὶ θρατύτητι ταῦτα χρὴ γομίζειν
πράττειν; καίτοι πότερον εἰσὶν ὅνειδος, ὁ Μειδία, τῇ πόλει 133
οἱ διαβάττες ἐν τάξει καὶ τὴν σκενὴν ἔχοντες, ἦν προσῆκε
τοὺς ἐπὶ τοὺς πολεμίους ἔξιόντας καὶ συμβαλομένους τοὺς
συμμάχους, ἢ σὺ δὲ λαχεῦν εὐχόμενος τῷν ἔξιόντων, ὅτε
130 ἐκληροῦ, τὸν θώρακα δὲ οὐδεπώποτε ἐιδύν, ἐπ’ ἀστράβης δὲ
δχούμενος [ἀργυρᾶς] τῆς ἐξ Εὐβοίας, χλαιδίας δὲ καὶ κεμβία
καὶ κάδους ἔχων, ὃν ἐπελαμβάνοιτο οἱ πειτηκοστολόγοι;
ταῦτα γὰρ εἰς τοὺς δόπλίτας ἡμᾶς ἀπηγγέλλετο· οὐ γὰρ εἰς
ταῦτὸν ἡμεῖς τούτοις διέβημεν. εἰτέ, εἰ σ’ ἐπὶ τούτοις 134
135 ἔσκωψεν Ἀρχετίων ἢ τις ἄλλος, πάντας ἥλαυνες; εἰ μὲν
γὰρ ἐποίεις ταῦτα, ὁ Μειδία, ἂν σέ φασι οἱ συνιππεῖς καὶ
κατηγόρεις ὡς λέγοιεν περὶ σοῦ, δικαίως κακῶς ἥκουες· καὶ
γὰρ ἐκείνους καὶ τοιτούσι καὶ δῆλην τὴν πόλιν ἥδικεις καὶ
κατήσχυνες. εἰ δὲ μὴ ποιοῦντός σου κατεσκεύαζόν τις
20 καταψιφενδόμενό σου, οἱ δὲ λοιποὶ τῶν στρατιωτῶν οὐκ ἐκεί-
νοις ἐπετίμων, ἀλλὰ σοὶ ἐπέχαιροι, δῆλοι ὅτι ἐκ τῶν ἄλλων
ῶν ἔησαν ἄξιοι αὐτοῖς ἐδόκεις εἶναι τοῦ τοιαῦτοῦ ἀκούειν
σαυτὸν οὖν μετριώτερον ἔχρην παρέχειν, οὐκ ἐκείνους δια- 559
βάλλειν. σὺ δὲ ἀπειλεῖς πᾶσι, ἐλαύνεις πάντας· τοὺς 135

2 τῷ νῦν S add. ant. m. § 133 καίτοι . . . § 134 ἥλαυνες ‘obelis
notatae sunt in S; in B tantummodo usque ad extremam § 133 obeli
pertinent: simil. in F, sed ibi posterioribus vii versibus obeli, prioribus
vii διπλαῖ ὀβελισμέναι appictae,’ Blass 9 μηδὲ λαχεῦν vulg.: μὴ
λαχεῦν S¹ solus, μηδὲ supr. vers. ab ant. m. 11 ἀργυρᾶς secl.
Dindorf: ἀργυρᾶς τῆς ἐξ εὐβοίας S Helladius ap. Photium, cf. § 164:
ἔξ ἀργυρᾶς τῆς Εὐβοίας Α F Herodian., Macrob., Harpocr. v. ἀστράβη:
ἀργυρᾶς τῆς ἐξ Εὐβοίας Y. Duplicem lectionem, alteram quam S habet.
alteram quam A F. pervetustam fuisse satis liquet (cf. schol. pp. 617,
618): delenda suspicor ἀργυρᾶς . . . Εὐβοίας 14 εἴτα εἰ σ’ . . .
ἔσκωψεν vulg.: εἴτα εἰ σ’ . . . εἰσκωψομεν S solus: εἴτα εἰς ἐπὶ . . . ἔσκω-
ψεν S γρ.: εἴτα ἐπὶ τούτοις εἰ σ’ ἔσκωψεν Weil: εἰθ’ εἰς . . . εἰ σ’ ἔσκω-
ψεν Blass

ἄλλοις ἀξιοῖς ὅτι σὺ βούλει σκοπεῦν, οὐκ αὐτὸς σκοπεῖς ὅτι μὴ λυπήσεις τοὺς ἄλλους ποιῶν. καὶ τὸ δὴ σχετιώτατον καὶ μέγιστον ἔμοιγε δοκοῦν ὑβρεως εἶναι σημεῖον τοιούτων ἀιθρώπων, ὃ μαρὰ κεφαλή, σὺ παρελθὼν ἀιθρώπων κατηγάρεις, ὃ τίς οὐκ ἀν ἔφριξε ποιῆσαι τῷν τοιούτοις;

136 Τοὺς μὲν τούτουν ἄλλοις ἀπασιν ἀιθρώποις ὄρῳ τοῖς κρυομέροις, ὃ ἀιδρες δικασταὶ, ἐιρ μὲν ἡ δύναται τάδικήμαθ' ἀκατηγορεῖται, λόγους δ' ἀφθόρους τοιούτους ὑπάρχοντας τίς νῦν ἐμοὶ τι σύνοιδε τοιοῦτοι; τίς νῦν ἐμὲ ταῦθ' ἔόρακε ποιοῦντα; οὐκ ἔστι, ἀλλ' οὐτοὶ δι' ἔχθραν καταψεύδονταί μου, καταψεύδομαρτυροῦμαι,¹⁸ τὰ τοιαῦτα τούτῳ δ' αὖ τὰ-
137 γαρτία τούτων. πάντας γὰρ νῦν εἰδέραι τομίζω τὸν τρόπον καὶ τὴν ἀσέλγειαν καὶ τὴν ὑπερηφανίαν τοῦ βίου, καὶ πάλαι θαυμάζειν ἐγίοντας οἴομαι ὃντοὶ μὲν ἵστασιν, οὐκ ἀκηκόαστι δὲ οὐντινὸν. πολλοὺς δὲ τῷν πεποιθότων οὐδὲ πάντοθ' ὅστις ἡδίκηρται μαρτυρεῖν ἐθέλοιτας ὄρῳ, τὴν βίαν καὶ τὴν φιλοπραγμόσύνην δρῶντας τὴν τούτου καὶ τὴν ἀφορμήν, ἥπερ ἵστχυρὸν ποιεῖ καὶ φοβερὸν τὸν κατάπτυστον τοιούτοις.
138 τὸ γὰρ ἐπ' ἐξοιστίας καὶ πλούτου ποιηρὸν εἶναι καὶ ὑβρι-
στὴν τεῖχός ἔστι πρὸς τὸ μηδὲν ἀντὸν ἐξ ἐπιδρομῆς παθεῖν, ἐπεὶ περιαιρεθεὶς οὐτοὶ τὰ δίκαια τούτων μὲν οὐκ ἀν ὑβρίζοι, εἰ δὲ ἄρα, ἐλάττονος ἀξιοῖς ἔσται τοῦ μικροτάτου
560 παρ' ὑμῖν μάτην γὰρ λοιδορήσεται καὶ βοήσεται, δίκην δ'.
139 ἀν ἀσελγαίην τι, τοὺς ἄλλοις ἡμῖν ἐξ ἵστων δώσει. οὐν δ', οἴμαι, τούτου προβέβληται Πολύενκτος, Τιμοκράτης, Εὐκτήμον ὁ κοινοτός· τοιοῦτοί τινές εἰσι μισθοφόροι περὶ αὐτόν, καὶ πρὸς ἔθετοι τούτοις, μαρτύρων συγεστῶσ' ἔταιρεία, φανερώς μὲν οὐκ ἐνοχλούντων ὑμῖν, σιγῇ δὲ τὰ ψευδῆ ῥάστ' ἐπιεινότων. οὖς μὰ τοὺς θεοὺς οὐδὲν ὀφε-
30

18 ὑφῶντας] δεδιότας A: inde δρρωδοῦντας Taylor 28 πρὸς ἔτι
ἔτεροι τούτοις S marg. pr. m.: πρὸς ἔτεροι τούτοις S: πρὸς ἔτι τούτοις
ἔτεροι F: πρὸς τούτοις ἔτεροι Blass 30 verba οὖς μὰ τοὺς . . . μαρ-
τυρεῖν obelis notata in S F

λεῖσθαι νομίζω παρὰ τούτου ἀλλὰ δειροί τινές εἰσιν, ὁ
ἄγδρες Ἀθηναῖοι, φθείρεσθαι πρὸς τοὺς πλουσίους καὶ παρεῖ-
ται καὶ μαρτυρεῖν. πάντα δὲ ταῦτ', οἷμαι, φοβέρ' ἐστι τῷ 140
ἄλλων ὑμῶν ἐκάστῳ καθ' ἔαντὸν ὅπως δύναται ζῶτι. οὐπερ-
δεῖνεκα συλλέγεσθ' ὑμεῖς, ἵνα, ὡν καθ' ἐι' ἐστὶν ἐκαστος
ὑμῶν ἐλάττων ἢ φίλοις ἢ τοῖς οὖσιν ἢ τῷ ἄλλων τινί,
τούτων συλλεγέντες ἐκάστου κρείττους τε γίγνησθε καὶ
πανήτε τὴν ὑβριν.

Τάχα τοίνυν καὶ τοιοῦτός τις ἥξει πρὸς ὑμᾶς λόγος, 'τί 141
το δὴ τὰ καὶ τὰ πεποιθὼς ὁ δεῖν' οὐκ ἐλάμβανε δίκην παρ'
ἔμοιν; ἢ 'τί δὴ πάλιν ἄλλοι τίσως τινὰ τῷ ἡδικημένῳ
διορμάζων. ἐγὼ δὲ δὶς ἀς μὲν προφάσεις ἐκαστος ἀφίσταται
τοῦ βοηθεῖν αὐτῷ, πάντας ὑμᾶς εἰδέναι νομίζω καὶ γὰρ
ἀσχολία καὶ ἀπραγμοσύνη καὶ τὸ μὴ δύνασθαι λέγειν καὶ
15 ἀπορία καὶ μυρί' ἐστὶν αἴτια προσήκειν μέριτοι τούτῳ μὴ 142
ταῦτα λέγειν ἡγοῦμαι τινί, ἀλλ' ὡς οὐ πεποίηκε τι τούτων
ῶν αὐτοῦ κατηγόρηκα διδάσκειν, ἐὰν δὲ μὴ δύνηται, διὰ
ταῦτ' ἀπολωλέναι πολὺ μᾶλλον. εἰ γὰρ τηλικοῦτός τις
ἐστιν, ὥστε τοιαῦτα ποιῶν δύνασθαι καθ' ἐι' ἐκαστον ὑμῶν
20 ἀποστερεῖν τοῦ δίκης παρ' αὐτοῦ τυχεῖν, κοιτῇ γάρ, ἐπει- 561
δήπερ εἴληπται, πᾶσιν ὑπὲρ ἀπάντων ἐστὶ τιμωρητέος, ὡς
κοινὸς ἔχθρὸς τῇ πολιτείᾳ.

Λέγεται τοίνυν ποτ' ἐν τῇ πόλει κατὰ τὴν παλαιὰν ἐκεί- 143
νην εὐδαιμονίαν Ἀλκιβιάδης γειτέσθαι, φ σκέψασθε τίνων
25 ὑπαρχόντων καὶ ποίων τιῶν πρὸς τὸν δῆμον, πῶς ἐχρήσιαθ'
ὑμῶν οἱ πρόγοιοι, ἐπειδὴ βδελυρὸς καὶ ὑβριστὴς ἔστο δεῖν.
εἶναι. καὶ οὐκ ἀπεικάσαι δήπου Μειδίαν Ἀλκιβιάδη βου-
λόμενος τούτου μέμρημαι τοῦ λόγου (οὐχ οὕτως εἴμ' ἄφρωι
οὐδὲ ἀπόπληκτος ἐγώ), ἀλλ' ἵνα εἰδῆθ' ὑμεῖς, ὁ ἄγδρες Ἀθη-
30 γαῖοι, καὶ γιῶθ' ὅτι οὐδὲν οὔτ' ἐστιν οὔτ' ἐσται, οὐ γένος,

18 μᾶλλον ἐστι δίκαιος A F S corr.

19 ἐκαστον ὑμῶν S al.:
ἡμῶν ἐκαστον F §§ 143-148 'obeli notatae in S; in B usque ad
κόπτειν διαφέρει tantum (§ 147) obeli pertinent: in F etiam sequens
versus notatus' (Blass)

οὐ πλοῦτος, οὐ δύναμις, ὅ τι τοῦ πολλοῦς ὑμῖν, ἀτ τὸ βριτὸν
 144 προσῆ, προσήκει φέρειν. ἐκεῖνος γάρ, ὃ ἀνδρες Ἀθηναῖοι,
 λέγεται πρὸς πατρὸς μὲν Ἀλκμεωτιδῶν εἶναι (τούτους δέ
 φασιν ὑπὸ τῶν τυράννων ὑπὲρ τοῦ δήμου στασιάζοντας
 ἐκπεπεῖν, καὶ διεπισταμένους λρίματ' ἐκ Δελφῶν ἐλευθερῶ-
 σαι τὴν πόλιν καὶ τοὺς Πεισιστράτου παῖδας ἐκβαλεῖν),
 πρὸς δὲ μητρὸς Ἰππογίκον καὶ ταύτης τῆς οἰκίας, ἡς ὑπάρ-
 145 χουσι πολλαὶ καὶ μεγάλαι πρὸς τὸν δῆμον εὐεργεσταί. οὐ
 μόνον δὲ ταῦθ' ὑπῆρχεν αὐτῷ, ἀλλὰ καὶ αὐτὸς ὑπὲρ τοῦ
 δῆμου θέμερος τὰ ὅπλα δὶς μὲν ἐν Σάμῳ, τρίτοι δ' ἐν αὐτῇ 15
 τῇ πόλει, τῷ σώματι τὴν εὔποιαν, οὐ χρήμασιν οὐδὲ λόγοις
 ἐγεδείξατο τῇ πατρίδι. ἔτι δ' ἵππων Ὄλυμπίασιν ἀγῶνες
 ὑπῆρχοι αὐτῷ καὶ τίκαι καὶ στέφαγοι, καὶ στρατηγὸς ἄριστος,
 562 καὶ λέγειν ἐδόκει πάντωι, ὡς φασιν, εἶναι δεινότατος. ἀλλ'
 146 δῆμος οἱ κατ' ἐκεῖνον ὑμέτεροι πρόγονοι οὐδενὸς τούτων 15
 αὐτῷ συνεχώρησαν ὑβρίζειν αὐτούς, ἀλλὰ ποιήσαντες φυγάδας
 ἐξέβαλον· καὶ Λακεδαιμονίων ὅπτων ἵσχυρῶν τότε, καὶ
 Δεκέλειαν ἑαυτοῖς ἐπιτειχισθῆναι καὶ τὰς ναῦς ἀλῶναι
 καὶ πάρθ' ὑπέμειναν, διτοῦν ἀκούτες παθεῖν κάλλιοι εἶναι
 147 γομίζοιτες ἡ ἑκόντες ὑβρίζεσθαι [συγχωρῆσαι]. καίτοι τί 20
 τοσοῦτοι ἐκεῖνος ὑβριστείν, ἡλίκοι οὖτος τὴν ἐξελήγεκται:
 Ταυρέαν ἐπάταξε χορηγοῦντα τοῦτ' ἐπισύντειν, οὐπω τόπονε
 τὸν νόμον παραβάνων, οὐ γάρ ἐκειτό πω. εἰρίξεν Ἀγά-
 θαρχον τὸν γραφέα· καὶ γὰρ ταῦτα λέγουσιν. λαβὼν γέ 25
 τι πλημμελοῦτοθ' ὡς φασιν ὅπερ οὐδ' ὀτειδίζειν ἔξιν.
 τοὺς Ἐρμᾶς περιέκοπτεν. ἀπαγτα μέρι, οἷμαι, τὰς τεβζήματα
 τῆς αὐτῆς ὄργῆς δίκαιοι ἀξιοῦντα τὸ δὲ ὄλως ἀφαγίζειν ἴερα
 ἐσθ' ὅ τι τοῦ κόπτειν [τοὺς Ἐρμᾶς] διαφέρειν οὐκοῦν οὖτος

I ὑμῖν S F corr. : ὑμῶν vulg. 15 ἐκεῖνον τὸν χρόνον ὑμέτεροι
 F Y P 20 συγχωρῆσαι sccl. Cobet 28 ἵερα S¹ solus, ν supra
 ser. ab ant. m. (ἐσθῆτα in marg. a recentiore): ἵεραν ἐσθῆτα vulg.
 29 κόπτειν S solus : περικόπτειν celt. τοὺς Ἐρμᾶς delendum esse
 vidit Dobree si ἵερα reeperis

ἐξελίγεκται τοῦτο ποιῶν. ἀιτιθῶμεν δὴ τίς ὁι καὶ τίσι 148 ταῖτ' ἐρδεικρύμερος. μὴ τούνν τίμιν, πρὸς τῷ μὴ καλόν, μηδὲ θεμιτὸν γομίζετ', ἀνδρες δικασταί, μηδ' ὅσιοι εἶναι τοιούτωι ἀνδρῶι οὖσιν ἀπογόροις, ποιηρὸν καὶ βίαιοις καὶ οὐβριστὴν λαρζοῦσιν ἀνθρώποις καὶ μηδέτα μηδαμόθεν, στργ- γράμμης ἡ φιλαιθρωπίας ἡ χάριτός τυρος ἀξιώσαι. τίνος γάρ εἴνεκα; τῷν στρατηγιώι ἀλλ' οὐδὲ καθ' αὐτὸν στρατι- ώτης οὗτος οὐδειρός ἐστ' ἔξιος, μή τι γε τῷν ἀλλων ἡγεμών. ἀλλὰ τῷν λόγωιν ἐιρ οἷς κοινῇ μὲν οὐδὲν πώποτ' εἴπ' ἀγα- 150 θόρ, κακῶς δὲ ιδίᾳ πάντας ἀνθρώπους λέγει. γέροντες εἴνεκα 149 τὴν Δία· καὶ τίς οὐκ οὐδειρ ὑμῶν τὰς ἀπορρήτους, ὥσπερ ἐιρ 563 τραγῳδίας, τὰς τούτου γοράς; φῶ δύνεται συμβέβηκεν εἶναι· η μὲν γάρ ὡς ἀληθῶς μήτηρ, η τεκοῦσ' αὐτόν, πλει- στοις ἀπάρτωι ἀνθρώπωι εἶχε γοῦν, η δὲ δοκοῦσα καὶ οὐπο- 155 βαλομέτη πασῶν ηγίη ἀνοητοτάτη γνωμικῶν. σημεῖον δέ· η μὲν γάρ ἀπέδοτ' εὐθὺς γενόμενον, η δὲ ἔξιον αὐτῇ βελτίω πρίασθαι τῆς αὐτῆς τιμῆς τοῦτοι ἡγύρασεν. καὶ γάρ τοι 150 διὰ τοῦτο τῷν οὐ προσηκότωι ἀγαθῶν κύριος γεγονώς, καὶ πατρίδος τετυχηκὼς ἡ γόμοις τῷν ἀπασῶν πόλεων μάλιστ' 20 οἰκεῖσθαι δοκεῖ, οὐδεὶς ὅμαι τρόποι φέρειν οὐδὲ χρῆσθαι τούτοις δύναται, ἀλλὰ τὸ τῆς φύσεως ὡς ἀληθῶς βάριζαρον καὶ θεοῖς ἐχθρὸν ἔλκει καὶ βιάζεται, καὶ φαιερὸν ποιεῖ τοῖς παροῦσιν ὥσπερ ἀλλοτρίοις, ὅπερ ἐστιν, αἰτὸν χρώμενοι.

Τοσούτων τούνν καὶ τοιούτων ὄντων ἀ τῷ βδελυρῷ 151 25 τούτῳ καὶ ἀναιδεῖ βεβίωται, ἔνιοι μοι προσιόντες, ὁ ἀνδρες δικασταί, τῷν χρωμένωι αὐτῷ, παραιγοῦντες ἀπαλλαγῆται καὶ καθυφεῦνται τῷν ἀγῶνα τοντοῖ, ἐπειδή με μὴ πείθουειν, ὡς μὲν οὐ πολλὰ καὶ δεινὰ πεποίηκει οὗτος καὶ δίκην ηγ-

2 post ἐνδεικνύμενος add. S corr. ἐπήρθη ταῦτα ποιεῖν 14 ὑπο-
βαλομένη S B vulg. et schol. p. 627. 8: ὑποβαλλομένη Y P: ὑπολαμβανο-
μένη A 17 τῆς αὐτῆς Dobree: ταύτης τῆς S: τῆς ἵσης A F
19 τετυχηκὼς A F: τετευχὼς S vulg. 21 ὡς ἀληθῶς βάρβαρον A F:
βάρβαρον ἀληθῶς S al.: ἀληθῶς βάρβαρον schol. p. 626, 27 24 ὄντων
ἀ... βεβίωται A: ὄντων... ὁν βεβίωται S B: ὄντων ἀ... μάλα
βεβίωται al. 28 οὗτος S Y O P: οὗτοσι vulg.: οὗτοσι A F

τυροῦν ἀν δοίη δικαίως τῷ πεπραγμένῳ, οὐκ ἐτόλμωι λέγειν, ἐπὶ ταῦτα δ' ἀπίγντων ὡς ‘ἥλωκεν ἥδη καὶ κατεψήφισται τύρος τιμήσει αὐτῷ προσδοκᾶς τὸ δικαστήριον; οὐχ ὥρας ὅτι πλουτεῖ καὶ τριηραρχίας ἔρει καὶ λιγνοργίας; στόκοις δὴ μὴ τούτοις αὐτὸν ἔξαιτήσηται, καὶ ἐλάττω πολὺ 5 τῇ πόλει καταθεῖς ἡ ὅστις ποι ὅδησι καταγελάσῃ.’ ἐγὼ δὲ 152 πρῶτον μὲν οὐδὲν ἀγεινής ὑμῶν καταγιγγώσκω, οὐδὲ ὑπολαμβάνω τιμήσειν οὐδὲν ἐλάττονος τούτῳ ἡ ὅστις καταθεῖς 564 οὐτος παύσεται τῆς ὑβρεως· τοῦτο δ' ἔστι μάλιστα μὲν θάγατος, εἰ δὲ μή, πάντα τὰ ὅπτ' ἀφελέσθαι. ἔπειθ' ὑπὲρ 10 τῶν τούτου λιγνοργιῶν καὶ τῶν τριηραρχῶν καὶ τῶν τοιούτων λόγων ὡδὶ γιγνώσκω. εἰ μέν ἔστιν, ὡς ἄνδρες Ἀθηναῖοι, τὸ λιγνοργεῖν τοῦτο, τὸ ἐν ὑμῖν λέγειν ἐν ἀπάσαις ταῖς ἐκκλησίαις καὶ πανταχοῦ ‘ἥμεῖς οἱ λιγνοργοῦντες, ἥμεῖς οἱ προεισφέροντες ὑμῖν, ἥμεῖς οἱ πλούσιοι ἔσμειν,’ εἰ τὸ τὰ 15 τοιαῦτα λέγειν, τοῦτ' ἔστιν λιγνοργεῖν, ὅμολογῷ Μειδίᾳν ἀπάγτων τῶν ἐν τῇ πόλει λαμπρότατον γεγενῆσθαι· ἀποκταίει γὰρ ἀηδίᾳ δῆπον καὶ ἀγασθησίᾳ καθ' ἐκάστην τὴν 154 ἐκκλησίαν ταῦτα λέγων. εἰ μέριτοι τί ποτ' ἔστιν ἡ λιγνοργεῖν τῇ ἀληθείᾳ δὲν σκοπεῖν, ἐγὼ πρὸς ὑμᾶς ἔρω, καὶ θεάσασθ' 20 ὡς δικαίως αὐτὸν ἔξετάσω, πρὸς ἐμαυτὸν κρίγων. οὐτος, ὡς ἄνδρες Ἀθηναῖοι, γεγοιῶς ἔτη περὶ πειτήκοιντ' ἵστως ἡ μικρὸν ἔλαττον οὐδὲν ἐμοῦ πλείους λιγνοργίας ὑμῖν λελιγτούργηκεν, δις δύο καὶ τριάκοντ' ἔτη γέγονα. καγὼ μὲν κατ' ἐκείνους τοὺς χρόνους ἐτριηράρχουν, εὐθὺς ἐκ παῖδων ἔξελθοι, ὅτε σύνδοντο ὑμεῖς οἱ τριηραρχοι καὶ τάρανδώματα πάντ' 25 ἐκ τῶν ἰδίων [οἰκων], καὶ τὰς ταῦς ἐπληρούμεθ' αὐτοῖς οὐτος δ', ὅτε μὲν κατὰ ταῦτην τὴν ἥλικιαν ἦτορ ἐγὼ τοῦ, οὐδέπω λιγνοργεῖν ἥρχετο, τηγικαῦτα δὲ τοῦ πράγματος ἥπται, ὅτε

5 δὴ Σ Α Β: δὲ vulg. 8 οὐδὲν Blass, cf. § 154 οὐδὲν ἐμοῦ πλείους: οὐδενὸς codd. 9 οὐτος Σ Α: οὐτωσὶ F: οὐτοσὶ vulg. 21 κρίνων vulg., S corr.: κρινω S¹: κρινω Weil 23 ἔλαττον Bekker: ἔλαττον (sic) S¹: ἐλάττω cett. 27 ἰδίων Blass: ἰδίων οἰκων S Y P: ἰδίων ἐδαπανῶμεν Λ: ἰδίων οἰκων ἐδαπανῶμεν F: ἰδίων ἥπε Dobree

πρῶτοι μὲν διακοσίους καὶ χιλίους πεποιήκατε συντελεῖς
νῦμεῖς, παρ' ὧν εἰσπραττόμενοι τάλαντον ταλάντου μισθοῦσι
τὰς τριηραρχίας οὗτοι, εἴτα πληρώμαθ' ἡ πόλις παρέχει καὶ 565
σκεύη δίδωσιν, ὥστ' αὐτῶν ἐνίσις τῇ ἀληθείᾳ τὸ μηδὲν
5 ἀγαλῶσαι καὶ δοκεῖν λεληπουργηκέραι καὶ τῷν ἄλλων λη-
τουργιῶν ἀτελεῖς γεγενῆσθαι περίεστιν. ἀλλὰ μὴν τί ἄλλο; 156
τραγῳδοῖς κεχορήγηκέ ποθ' οὗτος, ἐγὼ δ' αὐληταῖς ἀνδράσι.
καὶ ὅτι τοῦτο τάραλωμ' ἐκείνης τῆς δαπάνης πλέον ἐστὶ¹⁰
πολλῷ, οὐδὲν ἀγιοεῖ δήπου. καγὼ μὲν ἐθελοιτής τῶν, οὗτος
δὲ καταστὰς ἐξ ἀντιδόσεως τότε, οὐ χάριν οὐδεμίᾳ δίήπου
δικαίως ἦν τις ἔχοι. τί ἔτι; εἰστίακα τὴν φυλὴν ἐγὼ καὶ
Παραθηραίοις κεχορήγηκα, οὗτος δ' οὐδέτερα. ἡγεμῶνι συμ- 157
μορίας ὑμῶν ἐγειρόμην ἐγὼ ἔτη δέκα, ἵστοι Φορμίωνι καὶ
Λισιθείῃ καὶ Καλλαύσχρω καὶ τοῖς πλουσιωτάτοις, εἰσφέ-
15 ρων οὐκ ἀφ' ὑπαρχούσης οὐσίας (ύπὸ γὰρ τῶν ἐπιτρόπων
ἀπεστερήμηται), ἀλλ' ἀπὸ τῆς δόξης ὃν δι πατήρ μοι κατέλιπεν
καὶ ὃν δίκαιοι ήτο με δοκιμασθέρτα κομίστασθαι. ἐγὼ μὲν
οὖν οὕτως ὑμῶν προσειήνεγμαι, Μειδίας δὲ πῶς; οὐδέπω
καὶ τίμεροι συμμορίας ἡγεμὸν γέγονεν, οὐδὲν τῷν πατρῷων
20 ἀποστερηθεὶς ὑπὸ οὐδειρός, ἀλλὰ παρὰ τοῦ πατρὸς πολλὴν
οὐσίαν παραλαβών. τίς οὖν ἡ λαμπρότης, ἡ τίνες αἱ λη- 158
τουργίαι καὶ τὰ σέμιν' ἀγαλώματα τούτους; ἐγὼ μὲν γὰρ οὐλ
δρῶ, πλὴν εἰ ταῦτα τις θεωρεῖν οἰκλαίῳ φοιδόμηκεν Ἐλευ-
σῖν τοσαύτην, ὥστε πάσιν ἐπισκοπεῦν τοῖς ἐι τῷ τόπῳ, καὶ
25 εἰς μνησήρια τὴν γυναικί ἄγει, καὶ ἄλλοσέ ποι βούληται,
ἐπὶ τοῦ λευκοῦ ζεύγους τοῦ ἐκ Σικινίων, καὶ τρεῖς ἀκολού-
θους ἡ τέτταρας αὐτὸς ἔχων διὰ τῆς ἀγορᾶς σοβεῖ, κνημίδια
καὶ ἥντα καὶ φιάλας διομάζων οὕτως ὥστε τοὺς παριόγτας
ἀκούειν. ἐγὼ δ' οὐσα μὲν τῆς ιδίας τρυφῆς εὗνεκα Μειδίας 566
30 καὶ περιουσίας κτᾶται, οὐκ οἶδ' δ τι τοὺς πολλοὺς ὑμῶν
159

6 ἀτελεῖς S A : ἀτελέσι vulg. 10 αὐτῷ add. ante δήπου Y P, post
δήπου A F : om. S solus 21 post οὖν add. ἐστιν S vulg. : om. F
schol. p. 629, 22 22 ante τούτου add. τὰ A vulg. : om. S F
γὰρ om. A

ωφελεῖ· ἢ δ' ἐπαιρόμενος τούτοις ὑβρίζει, ἐπὶ πολλοὺς καὶ τοὺς τυχόντας ὑμῶν ἀφικρούμενος δρῶ. οὐδὲ δὴ τὰ τοιαῦθεν ἔκαστοτε τιμᾶν οὐδὲ θαυμάζειν ὑμᾶς, οὐδὲ τὴν φιλοτιμίαν ἐκ τούτων κρίνειν, εἴ τις οἰκοδομεῖ λαμπρῶς ἢ θεραπάνας κέκτηται πολλὰς ἢ σκεύη γκαλά, ἀλλ' ὃς ἢ τούτοις λαμπρὸς καὶ φιλότιμος ἢ, ὃς ἀπαστι μέτεστι τοῖς πολλοῖς ὑμῶν· ὃν οὐδὲν εὑρήσετε τούτῳ προσόν.

160 Ἀλλὰ νὴ Δία τριήρη ἐπέδωκεν ταύτην γὰρ οἴδ' ὅτι θηταίστει, καὶ φίστει 'έγὼ ἴμνι τριήρη ἐπέδωκα.' οὐτωσὶ δὴ ποιήσατε. εἰ μέρ, ὃ ἄγρης Ληγραῖον, φιλοτιμίας εἴτεκα 10 ταύτην ἐπέδωκεν, ἢ τι προσήκει τῷ τοιούτῳ ἔχειν χάριν, ταύτην ἔχεται αὐτῷ καὶ ἀπόδοτε, ὑβρίζειν δὲ μὴ ὄντε· οὐδενὸς γὰρ πράγματος οὐδὲ ἔργου τοῦτο συγχωρητέον. εἰ δὲ δὴ καὶ θειλίας καὶ ἀγαθρίας εἴτεκα δειχθήσεται τοῦτο πεπιηκός, μὴ παρακρονηθῆτε. πῶς οὖν εἴτεσθε; ἐγὼ καὶ τοῦτο διδάξω. 15 161 ἄγροισι δέ, ιβραχὺς γάρ ἐσθ' ὁ λόγος, λέξω. ἐγέρονται εἰς Εἴβοιαν ἐπιδόστεις παρ' ἴμνην πρῶταν τούτων οὐκ ἢ Μειδίας, ἀλλ' ἐγώ, καὶ συντριμμαρχος ἢ μοι Φιλῦτος ὁ Νικοστράτον. ἔτεραι δεύτεραι μετὰ ταῦτα εἰς Ὀλυμπον οὐδὲ τούτων ἢ Μειδίας. καίτοι τόι γε δὴ φιλότιμοι παταχοῦ προσήκειν 20 ἔξετάξεσθαι. τρίται γὰρ αὖται γεγόραστι ἐπιδόστεις· ἐιταῦθ' ἐπέδωκεν. πῶς; εἰ τῇ βοιλῇ γιγνομένωι ἐπιδόστεωι παρῶν οὐκ ἐπεδίδοι τότε· ἐπειδὴ δὲ πολιορκεῖσθαι τοὺς ἐν Ταμύραις στρατιώτας ἔξηγγέλλετο, καὶ πάντας ἔξιέραι τοὺς ἵπολοις ποὺς ἱππέας, ὃν εἰς οὐτος ἦν, προεβούλευσεν ἢ βουλή, 25 τηρικαῦτα φοιτηθεὶς τὴν στρατεύανταύτην εἰς τὴν ἐπιαῦταν ἐκκλησίαν, πρὶν καὶ προέδρους καθέζεσθαι, παρελθὼν ἐπέδωκεν. τῷ δῆλοι, ὃστε μηδὲ ἀπειπεῖν αὐτὸν ἔχειν, ὅτι τὴν στρατεύαντα φεύγων, οὐ φιλοτιμά, τοῦτον ἐποίησεν; τοῖς μετὰ

5 καλά S Y: secl. Meier: λαμπρά ΑΡ: πολλά F 9 καὶ φήσει . . . ἐπέδωκα secl. Blass 16 γὰρ S marg. pr. m. vulg.: om. S quae post λέξω legebantur, κανονικωθεν ἀρχεσθαι δοκῆ, ex § 77 interpolata om. Dindorf 27 καθέζεσθαι marg. Lutetianae (Blass): καθέζεσθαι codd. cf. §§ 56, 119

ταῦτα πραχθεῖσιν ὑπ' αὐτοῦ. τὸ μὲν γὰρ πρῶτον, ὡς οὐκ 163
ἔδόκει, προϊούσης τῆς ἐκκλησίας καὶ λόγων γιγνομένων,
τῆς τῷρι πιπέσι βοηθείας ἥδη δεῦν, ἀλλ' ἀνεπεπτώκει τὰ
τῆς ἐξόδου, οὐκ ἀνέβαιν' ἐπὶ τὴν ταῦν ἦν ἐπέδωκεν, ἀλλὰ
ξ τὸρ μέτοικοι ἐξέπεμψε τὸν Αἰγύπτιον, Πάρμφιλον, αὐτὸς δὲ
μέρων ἐνθάδε τοῖς Διοινυσίοις διεπράττετο ταῦτ' ἐφ' οἷς τινὶ¹³
κρίνεται ἐπειδὴ δ' ὁ στρατηγὸς Φωκίων μετεπέμπετο τοὺς 164
ἐξ Ἀργούρας ἵππεας ἐπὶ τὴν διαδοχὴν καὶ κατεύληπτο σοφιζό-
μενος, τόθ' δειλὸς καὶ κατάρατος οὐτοσὶ λιπών τὴν τάξιν
τοῦ ταύτην ἐπὶ τὴν ταῦν φέρετο, καὶ ὡντινὸν ἵππαρχεῖν ἡξίωσε παρ'
ἵμην ἵππεων, τούτοις οὐ συνεξῆλθεν. εἰ δ' ἐν τῇ θαλάττῃ
κύνδυνος τις ἦν, εἰς τὴν γῆν δῆλον ὅτι φέρετ' ἄν. οὐ μὴν 165
Νικήρατος γ' οὕτως ὁ τοῦ Νικίου, ὁ ἀγαπητός, ὁ ἄπαις, ὁ
παιτάπαυτος ἀσθειὴς τῷ σώματι οὐδὲν¹⁴ Εὐκτήμων ὁ τοῦ
15 Αἰσίωρος, οὐχ οὕτως οὐδὲν¹⁵ Εὐθύδημος ὁ τοῦ Στρατοκλέους.
ἀλλ' αὐτῷ ἔκαστος ἐκῶν ἐπιδοὺς τριήρη οὐκ ἀπέδρα ταύτην
τὴν στρατείαν, ἀλλὰ τὴν μὲν [ἐπίδοσιν] ἐν χάριτος μέρει καὶ 568
διωρειᾶς παρεῖχον πλέονταν τῇ πόλει, οὐδὲν δ' ὁ τόμος προσ-
έταττεν, ἐνταῦθα τοῖς σώμασιν αὐτοὶ ληπτουργεῖν ἡξίοντι. ἀλλ' 166
20 οὐχ ὁ ἵππαρχος Μειδίας, ἀλλὰ τὴν ἐκ τῶν τόμων τάξιν
λιπών, οὐδὲν δίκην διφεύλει τῇ πόλει δοῦται, τοῦτ' ἐν εὐεργεσίᾳς
ἀριθμήσει μέρει. καίτοι τὴν τοιαύτην τριηραρχίαν, ὡς πρὸς
θεῶν, πότερον τελωνίαν καὶ πειτηκοστὴν καὶ λιποτάξιον καὶ
στρατείας ἀπόδρασιν καὶ πάντα τὰ τοιαῦθ' ὄρμόττει καλεῖν,
25 ἡ φιλοτιμίαν; οὐδέποτε γὰρ τρόπον ἄλλον ἐν τοῖς ἵππεῦσιν
αὐτὸν ἀτελῆ ποιῆσαι στρατείας δινάμενος, ταύτην εὑρηκε
Μειδίας καὶ ἤγαγεν ἵππικήν τινα πειτηκοστήν. καὶ γὰρ αὖ¹⁶ 167
τοῦτο. τῷρι ἄλλων ἀπάντων τῷρι ἐπιδόντων τριηράρχων

3 ἀναπεπτώκει codd. 8 αργυρας S¹, correxit eadem, cf. § 133
13 δ ἀγαπητὸς δ ἄπαις S vulg.: δ ἀγαπητὸς δ παῖς AF: δ ἀγαπητὸς
παῖς al.: ἀγαπητὸς παῖς Dindorf: fort. δ ἄπαις delendum, nam ἡ (i. e.
μόνος) παῖς adscribi potuit ad ἀγαπητὸς παῖς Dobree 16 ταύτην
Bekker: ταύτην codd. 17 ἐπίδοσιν secl. Bekker 23 λιποτάξιον
Cobet: λιποτάξιαν codd. 27 καινὴν] κενὴν S solus ἵππικήν
Blass cum S et schol. p. 634, 24: ἵππικῆς codd. cett.

παραπεμπόγτωι ὑμᾶς, ὅτε δεῦρ' ἀπεπλεῖτ' ἐκ Στύρων, μόρος
οὗτος οὐ παρέπεμπει, ἀλλ' ἀμελήσας ὑμῶν χάρακας καὶ
βοσκήματα καὶ θυρώμαθ' ὡς αὐτὸν καὶ ἔνλ' εἰς τὰ ἔργα τὰ
ἀργύρει' ἐκόμιζε, καὶ χρηματισμός, οὐ ληπτοργία γέγονει ἡ
τριηραρχία τῷ καταπτύστῳ τούτῳ. ἀλλὰ μὴν ὡς ἀληθῆς
λέγω τύριστε μὲν τὰ πολλὰ τούτων, ὅμως δὲ καὶ μάρτυρας
ὑμῶν καλῶ.

ΜΑΡΤΥΡΕΣ.

168 Κλέων Σονιεύς, Ἀριστοκλῆς Ηαιανείς, Πάμφιλος, Νική-
ρατος Ἀχερόνατος, Εὐκτήμων Σφίγγτιος, καθ' ὃν καιρὸν ἐκ τοῦ
Στύρων ἀπεπλέομεν δεῦρο τῷ στόλῳ παντί, ἐπύχομεν τριηραρ-
χοῦντες καὶ αὐτὸν καὶ Μειδίας ὁ πῦρ κριτόμενος ὑπὸ Δημοσθέεοντος.
569 Ὡς μαρτυροῦμεν. παντὸς δὲ τοῦ στόλου πλεόντων ἐν τάξει, καὶ
τῶν τριηράρχων ἔχοντων παραγγελμα μὴ χωρίζεσθαι ἔως ἀν δεῦρο
καταπλεύσωμεν, Μειδίας ὑπολειφθεὶς τοῦ στόλου, καὶ γεμίστας τοῦ
τὴν γανῆν ἔνδων καὶ χαράκων καὶ βοσκημάτων καὶ ἄλλων τινῶν,
κατέπλευσεν εἰς Ηειρατᾶ μόρος μεθ' ἡμέρας δύο, καὶ οὐ συνκατέ-
στησε τὸν στόλον μετὰ τῶν ἄλλων τριηράρχων.]

169 Εἰ τούννη ὡς ἀληθῶς, ἀνδρες Ἀθηναῖοι, οὐπέρ φήσει καὶ
καταλαζογεύσεται πρὸς ὑμᾶς αὐτίκα δὴ μάλα, τοιαῦτ' ἦν αὐτῷ τῷ
τὰ λεληπτοργημένα καὶ πεπραγμένα, καὶ μὴ τοιαῦθ' οἴτ' ἐγὼ
δεικνύω, οὐδὲ οὕτω δήπου τό γε δοῦται δίκηγεν ὡς ὑβρικεῖ
ἐκφυγεῖν ταῖς ληπτοργίαις δίκαιος ἀντὶ ἦν. ἐγὼ γὰρ οἴδε δῆτι
πολλοὺς πολλὰ κάγαδος ὑμᾶς εἶσιν εἰργασμένοι, οὐ κατὰ τὰς
Μειδίων ληπτοργίας, οἱ μὲν γανμαχίας τερικηκότες, οἱ δὲ πόλεις
πόλεις εἰληφότες, οἱ δὲ πολλὰ καὶ καλὰ τῇ πόλει στήσατες
170 τρόπαια. ἀλλ' ὅμως οὐδεὶς πώποτε τούτων δεδώκατε τὴν
δωρειὰν ταύτην οὐδὲ ἀν δούτη, ἐξεῖναι τοὺς ιδίους ἔχθρους
ὑβρίζειν αὐτῶν ἐκάστῳ, ὅπότ' ἦν βούληται καὶ δὲν ἀν δύνηται
τρόποιν. οὐδὲ γὰρ Ἀρμοδίων καὶ Ἀριστογείτονος τούτοις γὰρ τῷ
δὴ μέγισται δέδοσται δωρειαὶ παρ' ὑμῶν καὶ ὑπὲρ μεγίστων.

9 Νικήρατος scil. Boeckh, recte puto
S Y P: om. vulg. 19 οἴλαπερ Reiske: ἀπερ codd.

15 δ' post Μειδίας add.

27 δεδώκατε

S Y O P: ἐδώκατε vulg.

οὐδ' ἀτ τὴνέσχεσθε, εἰ προσέγραψέ τις ἐι τῇ στήλῃ 'ἐξεῖναι
δὲ καὶ ὑβρίζειν αὐτοῖς ὅτι ἀτ βούλωται·' ὑπὲρ γὰρ αὐτοῖς
τούτου τὰς ἄλλας ἔλαβον δωρειάς, ὅτι τοὺς ὑβρίζοντας
ἔπαυσαν.

5 "Οτι τούτων καὶ κεκόμισται χάρις, ὁ ἄνδρες Ἀθηναῖοι, παρ' 171
ίμων, οὐ μόνον διν αὐτὸς λεληπτούργηκε ληπτουργιῶν ἀξίας
(μικρὰ γὰρ αὕτη γέ τις ἦτι), ἀλλὰ καὶ τῶν μεγίστων, καὶ 570
τοῦτο βούλομαι δεῖξαι, ὡνα μηδ' ὀφείλειν οἴησθε τι τῷ
καταπτύστῳ τούτῳ. ὑμεῖς γάρ, ὁ ἄνδρες Ἀθηναῖοι, ἔχειρο-
ιο τούταστε τοῦτον τῆς παράλου ταμίαν, ὅτα τοιοῦτον οἵος
ἐστι, καὶ πάλιν ἵππαρχοι, δχεῖσθαι διὰ τῆς ἀγορᾶς ταῖς
πομπαῖς οὐ δινάμενοι, καὶ μνηστηρίων ἐπιμελητὴν καὶ ιερο-
ποιών ποτε καὶ βοώητρ, καὶ τὰ τοιαῦτα δῆ. εἶτα, πρὸς τῶν 172
θεῶν, τὸ τὴν τῆς φύσεως κακίαν καὶ ἀγαθόριαν καὶ ποιηρίαν
15 ταῖς παρ' ὑμῶν ἀρχαῖς καὶ τιμαῖς καὶ χειροτοιίαις ἐπαν-
ορθοῦσθαι μικρὰν ἵπολαμβάνετ' εἶναι δωρειὰν καὶ χάρις;
καὶ μὴν εἴ τις αὐτοῦ ταῦτ' ἀφέλοιτο 'ἱππάρχηκα, τῆς παράλου
ταμίας γέγονα,' τίνος ἐστ' ἄξιος οὗτος; ἀλλὰ μὴν κάκεῦνό 173
γ' ἐπίστασθε, ὅτι τῆς μὲν παράλου ταμιεύσας Κυζικηγῶν
20 ἥρπαστε πλεῖν ἢ πέντε τάλαντα, ὑπὲρ ὅτι ὡνα μὴ δῷ δίκην,
πάντα τρόπον περιωθῶν καὶ ἐλαύνων τοὺς ἀνθρώπους καὶ τὰ
σύμβολα συγχέων, τὴν μὲν πόλιν ἔχθρὰν τῇ πόλει πεπούκε,
τὰ χρήματα δ' αὐτὸς ἔχει· ἵππαρχος δὲ χειροτοιγθεὶς λελύ-
μανται τὸ ἱππικὸν ὑμῶν, τοιούτους θεὶς τόμους οὓς πάλιν
25 αὐτὸς ἔξαρτος ἦν μὴ τεθεικέναι. καὶ τῆς μὲν παράλου 174
ταμιεύων τότε, ὅτε τὴν ἐπὶ Θηβαίους ἔξοδον εἰς Εὔζωιαν
ἐποιεῖσθ' ὑμεῖς, δώδεκα τῆς πόλεως τάλαιτ' ἀγαλίσκειν
ταχθείσ, ἀξιούτων ὑμῶν πλεῖν καὶ παραπέμπειν τοὺς στρα-
τιώτας οὐκ ἐβοήθησεν, ἀλλ' ἥδη τῶν σπονδῶν γεγονυῖων,
30 ἀς Διοκλῆς ἐσπείσατο Θηβαῖοις, ἥκεν. καὶ τόθ' ἥττατο

7 γὰρ γὰρ ἀν Cobet 'praeunte Reiske' : γ' ἀν Weil ἥττατο. Blass
9 τοῦτον ἐχειροτοιήσατε Α 18 ἐστ' ἄξιος Blass : ἄξιος ἐστιν Α :
ἄλλους ἐστ' ἄξιος Σ : ἐστ' ἄλλους ἄξιος F 20 πλεῖν Dindorf : πλεῖον
codd.

πλέων τῷρι τῷρι τριήρων μᾶς· οὕτως εὖ τὴν ἱερὰν
 571 τριήρη παρεσκευάκει. ἐπαρχῶν τούνν, τέ οἱεσθε τάλλας·
 ἀλλ' ἵπποι, ἵπποι οὐκ ἐτόλμησεν ὁ λαμπρὸς καὶ πλούσιος
 οὕτος πρίασθαι, ἀλλ' ἐπ' ἀλλοτρίου τὰς πομπὰς ἥγετο, τῷ
 Φιλομήλου τοῦ Παιανιέως ἵππου· καὶ ταῦτα πάντες ἵσασι
 οἱ ἵππεις. καὶ ὅτι ταῦτ' ἀληθῆ λέγω, κάλει μοι καὶ τούτωι
 τοὺς μάρτυρας.

ΜΑΡΤΥΡΕΣ.

175 Βούλομαι τούνν ὑμῖν, ὁ ἄνδρες Ἀθηναῖοι, καὶ ὅσων ἥδη,
 καταχειροτονήσατος τοῦ δήμου περὶ τὴν ἑορτὴν ἀδικεῦν, 10
 ὑμεῖς κατεγράκατε, εἰπεῖν, καὶ δεῖξαι τί πεποιηκότες αὐτῶι
 ἔριοι τύρος ὄργῆς τετυχήκαστι παρ' ὑμῶν, ἵνα ταῦτα πρὸς τὰ
 τούτῳ πεπραγμέν' ἀντιθῆτε. πρῶτον μὲν τούνν, ὡς πρώτης
 τῆς τελευταῖς γεγονόντις μιησθῶ καταγράσεως, περὶ τὰ
 μυστήρια ἀδικεῦν Εὐάνδρους κατεχειροτόνησεν δὲ δῆμος τοῦ 15
 Θεσπιῶς, προβαλλομένου αὐτὸν Μερίππου, Καρός τυρος
 ἀνθρώπου. ἔστι δ' διάτοις τούμος τῷδε τῷ περὶ τῷ Διονυ-
 σίῳ ὁ περὶ τῷρι μυστηρίῳ, κακεῦνος ὑστερος τοῦδ' ἐτέθη.
 176 τί οὖν ποιήσατος, ὁ ἄνδρες Ἀθηναῖοι, κατεχειροτονήσατε
 τοῦ Εὐάνδρου; τοῦτ' ἀκούσατε. ὅτι δίκηη ἐμπορικὴν κατα- 20
 δικασμάτος τοῦ Μερίππου, οὐκ ἔχω πρότερον λαβεῖν αὐτόρ,
 ὡς ἔφη, τοῖς μυστηρίοις ἐπιδημοῦντος ἐπελάζετο. κατε-
 χειροτονήσατε μὲν διὰ ταῦτα, καὶ εὖδ' διτοῦν ἄλλο προσῆγη,
 εἰσελθόντα δ' εἰς τὸ δικαστήριον ἐβούλεσθε μὲν θαράτῳ
 κολάσαι, τοῦ δὲ προβαλλομένου πεισθέατος, τὴν δίκηη τε 25
 πᾶσαν ἀφεῖναι ἡγακύσατ' αὐτόρ, ἢν ἥμηκει πρότερον (ἢ δὲ
 διοῦντι αὕτῃ ταλάντου), καὶ προσετιμήσατε τὰς βλάβας, ἃς
 572 ἐπὶ τῇ χειροτονίᾳ μένων ἐλογίζεθ' αὐτῷ γεγενῆσθαι πρὸς

4 ἥγετο S vulg.: ἐποιέντο S γρ. 5 καὶ ταῦτα] ἔξιόντων add.
 SYP 6 καὶ ὅτι S YOP: ἀλλὰ μὴν ὅτι Α F 12 ἵν' αὐτὰ Α F
 16 προβαλλομένου vulg.: προβαλλομένου S F, cf. §§ 26, 176, 179
 25 κολάσαι] ἔημάσαι F προβαλλομένου O, schol. p. 640, 7: προ-
 βαλλομένου S al. 28 χειροτονίᾳ S¹ (κατὰ in marg. add. eadem):
 καταχειροτονίᾳ cett., cf. § 179

νῦμας ἄνθρωπος. εἰς μὲν οὖτος ἐξ ἰδίου πράγματος, οὐδεμιᾶς 177
ὑβρεως προσούσης, ὑπὲρ αὐτοῦ τοῦ παραβῆται τὸν τόμον
τοσαύτην ἔδωκε δίκην. εἰκότως τοῦτο γάρ ἐσθ' ὁ φυλάττειν
νῦμας δεῖ, τοὺς τόμους, τὸν ὅρκον ταῦτ' ἔχει' νμεῖς οἱ δικά-
5 ζοντες ἀεὶ παρὰ τῷν ἄλλων ὡσπερεὶ παρακαταθήκην, ἥτις
ἄπασιν, ὅσοι μετὰ τοῦ δικαίου πρὸς νῦμας ἔρχονται, σῶν
ὑπάρχειν δεῖ. ἔτερος ἀδικεῖν ποτ' ἔδοξεν νῦμαν περὶ τὰ 178
Διογύσια, καὶ κατεχειροτονήσατ' αὐτοῦ παρεδρεύοντος ἄρ-
χοντι τῷ νίεῖ, ὅτι θέαν τινὸς καταλαμβάνοντος ἥψατο,
10 ἔξειργων ἐκ τοῦ θεάτρου· ἥτις δ' οὖτος δ τοῦ βελτίστου
πατὴρ Χαρικλεῖδον, τοῦ ἄρξατος. καὶ μέγα γ' νῦμαν τοῦτ' 179
ἔδοκει δίκαιον ἔχειν δ προβαλλόμενος λέγειν, ‘εὶς κατε-
λάμβανον, ἄνθρωπε, θέαν, εἰ μὴ τοὺς κηρύγματιν, ὡς σύ με
φήσις, ἐπειθόμητη, τίνος ἐκ τῶν τόμων εἰς κύριος, καὶ δ ἄρχων
15 αὐτούς; τοὺς ὑπηρέτας ἔξειργειν εἰπεῖν, οὐκ αὐτὸς τύπτειν.
οὐδὲ οὕτω πεύθομαι ἐπιβολὴν ἐπιβαλεῖν, πάντα μᾶλλον
πλὴν αὐτὸς ἀφασθαι τῇ χειρὶ πολλὰ γὰρ πρὸ τοῦ μὴ τὸ
σῶμα ἔκαστοι ὑβρίζεσθαι πεποιήκασιν οἱ τόμοι.’ ταῦτ'
20 ἔλεγεν μὲν ἐκεῖνος, ἔχειροτονήσατε δ' ἴμεῖς· οὐ μὴν εἰσῆλθει
εἰς τὸ δικαστήριον οὖτος, ἀλλ' ἔτελεύτησεν πρότεροι. ἔτέρουν 180
τούτων δ τε δῆμος ἀπας κατεχειροτονήσειν ἀδικεῖν περὶ τὴν
έορτήν, καὶ ἴμεῖς εἰσελθόντ' ἀπεκτείνατε τοῦτοι, Κτησικλέα,
ὅτι σκῦτος ἔχων ἐπόμπειν, καὶ τούτῳ μεθύων ἐπάταξέ τιν'
25 ἔχθρὸν ὑπάρχοιθ' ἔαντῳ· ἔδοκει γὰρ ὑβρεῖν καὶ οὐκ οἴων
τύπτειν, ἀλλὰ τὴν ἐπὶ τῆς πομπῆς καὶ τοῦ μεθύειν πρό- 573
φασιν λαβὼν ἀδικεῖν ὡς δούλοις χρώμετος τοῖς ἐλεγθέοις.
ἀπάγτωι τούτων, ὡς ἄνδρες Ἀθηναῖοι, τούτων, ὡν δ μὲν ὡν 181
εἶλεν ἀποστάς, δ δὲ καὶ θαυμάτῳ ζημιωθεὶς φαινέται, πιλλῷ

τ ἄνθρωπος Bekker: ἄνθρωπος codd. 6 σῶν Α: σῶν S corr.
vulg.: σφαν Bekker 12 ante δίκαιον add. καὶ S vulg.: om. Α
προβαλλόμενος S: προβαλλόμενος vulg., cf. § 176 16 ἐπιβαλεῖν Blass:
ἐπιβάλλειν codd. 17 πρὸ τοῦ ΣΑΥΟΡ: πρὸς τὸ vulg. 19 ἔχει-
ροτονήσατε S: κατεχειροτονήσατε cett. 22 τοῦτον, Κτησικλέα, ὅτι
S solus: Κτησικλέα λέγω. διὰ τὸ δὴ ἀπεκτείνατε τοῦτον (vel τοῦτον
ἀπεκτείνατε); ὅτι vulg.

δειγμότερ' εὖ οἶδ' ὅτι πάντες ἀνείγονται φήσειαν τὰ Μειδίᾳ πεπραγμένα οὔτε γάρ πομπεύων οὔτε δίκην ἥρηκὼς οὔτε παρεθρεύων οὔτε ἄλλην σκῆψιν ἔχων οὐδεμίαν πλὴν ὑβριν, τοιαῦτα πεποίηκεν οὐδὲν ἐκείνων. καὶ τούτους μὲν 182 ἐάσω. ἀλλὰ Πύρρον, ὃ ἄνδρες Ἀθηναῖοι, τὸν Ἐπειρούνταδην, ἐγδειχθέσθαι δικάζειν διφειλοιτα τῷ δημοσίῳ, θυγάτῳ ζημιώσαί τινες ὑμῶν φοιτο χρῆναι, καὶ τέθηγκει ἀλούς παρ' ὑμῖν. καίτοι τοῦτο τὸ λῆμμα δι' ἔνδειαν, οὐ δι' ὑβριν λαμβάγειν ἐπεχείρησεν ἐκείνος. καὶ πολλοὺς ἀντέρους 183 ἔχοιμι λέγειν, ὃι οἱ μὲν τεθράσται, οἱ δὲ ἡγιμωμένοι διὰ πολλῷ τούτων εἰπὺν ἐλάττω πράγματα. ὑμεῖς [δ'], ὃ ἄνδρες Ἀθηναῖοι, Σμίκρῳ δέκα ταλάντων ἐτιμήσατε καὶ Σκίτων τοσούτων ἐτέρων, δόξαντι παράνομα γράφειν, καὶ οὔτε παιδὶ οὔτε φίλοις οὔτε συγγενεῖς οὔτε διτιοῦν ἡλεήσατε τῶν παφότων 183 ἐκείνοις. μὴ τούτων, ἀντέρους παράνομα, οὔτως δργιζό- 15 μεροὶ φαίνεσθε, ἀντέρους ποιῆι, μὴ λέγῃ, πράως διάκεισθε. οὐδὲν γάρ ρῆμ' οὐδὲ διομέδειος οὔτως ἐστὶ τοῖς πολλοῖς ὑμῶν χαλεπόν, ὃς δοῦλος ὑβρίζων τις τὸν ἐιτυχόνθι οὐδὲν διαπράττεται. μὴ τούτων αὐτοὶ καθ' ὑμῶν αὐτῶν δεῖγμα τοιωτοῖς 574 ἐξερέγκητ', ἄνδρες Ἀθηναῖοι, ὃς ἄρ' οὐδεῖς, ἀντέρους πλούσιος ἀντέρους τινὰ καὶ δημοτικῷ λάβηθ' διτιοῦν ἀδικοῦντα, οὔτε 20 ἐλεήσετε οὔτε ἀφήσετε, ἀλλ' ἀποκτενεῖτε τὸ ἀτιμώσετε, ἀντέρους δὲ πλούσιος ὃν τις ὑβρίζῃ, συγγράμμῃ ἐξετε. μὴ δῆτα οὐ γάρ δικαιοιού ἀλλ' ἐπὶ πάντων διοίως δργιζόμενοι φαίνεσθε. 25

184 "Α τούτων οὐδειὸς τῶν εἰρημένων ἥπτον ἀναγκαῖον εἶναι γορίζω πρὸς ὑμᾶς εἰπεῖν, ταῦτ' εἰπὼν ἔτι καὶ βραχέα περὶ τούτων διαλεχθεῖς καταβήσομαι. ἔστιν, ὃ ἄνδρες Ἀθηναῖοι, μεγάλη τοῖς ἀδικοῦσι ἄπαισι μερὶς καὶ πλεονεξίᾳ ἡ τῶν οὐδετέρων τρόπων πραότης. ὅτι δὴ ταύτης οὐδὲ διτιοῦν ὑμῖν 30 μεταδοῦναι τούτῳ προσήκει, ταῦτ' ἀκούσατε μου. ἐγὼ

3 ἔχων οὐδεμίαν Α F : οὐδεμίαν ἔχων S vulg. 11 δ' secl. Weil : ἀλλ' οὐδεῖς Α habet : ἔτι τούτων οὐδεῖς S γρ. 27 βραχέα om. F, post τούτων Α, secl. Blass

νομίζω πάντας ἀνθρώπους ἐράνους φέρειν παρὰ πάντα τὸν βίον αὐτοῦ, οὐχὶ τούτῳ μόγους οὐδὲ συλλέγουσί τινες καὶ ὅν πληρωταὶ γλυγοῖται, ἀλλὰ καὶ ἄλλους. οἶνον ἔστι μέτριος 185 καὶ φιλάνθρωπός τις ἡμῶν καὶ πολλοὺς ἐλεῶν· τούτῳ ταῦτὸ 5 δίκαιον ὑπάρχειν παρὰ πάντων, ἐν ποτὲ εἰς χρείαιν καὶ ἀγῶν' ἀφίκηται. ἄλλος οὐτοσὶ τις ἀναιδῆς καὶ πολλοὺς ὑβρίζων, καὶ τοὺς μὲν πτωχούς, τοὺς δὲ καθάρματα, τοὺς δὲ οὐδὲ ἀνθρώπους ὑπολαμβάνων· τούτῳ τὰς αὐτὰς δίκαιον ὑπάρχειν φοράς, ἀσπερ αὐτὸς εἰσενήνοχε τοὺς ἄλλοις. ἀγ τοίνυν ἡμῖν 10 οἱ ἐπίη σκοπεῖν, τούτου πληρωτὴν εὑρήσετε Μειδίαν ὅντα τοῦ ἐράνου, καὶ οὐκ ἐκείνουν.

Οἶνα τοίνυν ὅτι τὰ παιδίον ἔχων δόνηρεῖται, καὶ πολλοὺς 186 λόγους καὶ ταπεινούς ἔρει, δακρύων καὶ ὡς ἐλευθέτων ποιῶν ἔαυτον. ἔστι δὲ, ὅσῳ περ ἀν αὐτὸν ἥν ταπεινότερον ποιῆι, 15 τοσούτῳ μᾶλλον ἄξιον μισεῖν αὐτόν, ὁ ἄνδρες Ἀθηγαῖοι. διὰ τί; ὅτι εἰ μὲν μηδαμῶς δυνηθεὶς ταπεινὸς γειτέσθαι οὕτως ἀστελγῆς καὶ βίαιος ἦν ἐπὶ τοῦ παρεληλυθότος βίου, τῇ φύσει καὶ τῇ τύχῃ, δι' ἦν τοιοῦτος ἐγένετο, ἄξιον ἦν ἀγ 575 τι τῆς δργῆς ἀνεῖναι εἰ δὲ ἐπιστάμενος μέτριον παρέχειν αὐτὸν ὅταν βούληται τὸν ἐναντίον ἢ τοῦτον τὸν τρόπον εἴλετο ζῆν, εὐδηλον δήπου τοῦθ', ὅτι καὶ ἥν ἀγ διακρούσηται, πάλιν αὐτὸς ἐκεῖνος δι' ὑμεῖς ἵστε γειήσεται. οὐ δεῖ δὴ 187 προσέχειν, οὐδὲ τὸν παρόντα καιρόν, δι' οὐτος ἐξεπίτηδες πλάττεται, κυριώτερον οὐδὲ πιστότερον τοῦ πατός, δι' αὐτοὶ 25 σύνιστε, χρόνου ποιήσασθαι. ἐμοὶ παιδίον οὐκ ἔστιν, οὐδὲ ἀν ἔχοιμι ταῦτα παραστητάμενος κλάειν καὶ δακρύειν ἐφ' οἷς ὑβρίσθη. διὰ τοῦτ' ἄρα τοῦ πεποιηκότος ὁ πεποιθῶς ἐλαττον ἔξω παρ' ὑμῖν; μὴ δῆτα· ἀλλ' ὅταν οὐτος ἔχων τὰ 188 παιδία τούτοις ἀξιοῖ δοῦται τὴν ψῆφον ἡμᾶς, τόθ' ὑμεῖς τοὺς

1-11 cf. § 101 1 πάντα Α: om. S vulg. 7 οὐδὲ ἀνθρώπους
(οὐδὲ ἄνους) Markland, coll. §§ 101, 198: οὐδὲν codd. 8 post ὑπο-
λαμβάνων add. εἶναι S: om. A F 10 ἐπίη σκοπεῖν S¹ solus: ἐπίη
σκοπεῖν δρθῶς S corr.: δρθῶς ἐπίη σκοπεῖν vulg. 13 ἐλεινότατον
Herwerden: ἐλεινότατον codd. 20 ὅταν βούληται om. Blass cum
A, coll. schol. p. 645, 2, ογ. xv 18 22 δ αὐτὸς A al.: αὐτὸς Cobet

τόμοις ἔχοτά με πλησίοι ἡγεῖσθε παρεστάραι [καὶ τὸν ὄρκον δι' ὀμωμόκατε], τούτοις ἀξιωτά καὶ ἀντιβολοῦνθ' ἔκαστοι ὑμῶν ψηφίσασθαι. οὖς ὑμεῖς κατὰ πολλὰ δικαιότεροι πρόσθοισθ' ἀνὴρ τούτῳ καὶ γὰρ ὀμωμόκατ', ὁ ἄνδρες Ἀθηναῖοι, τοῖς τόμοις πείσεσθαι, καὶ τῷτι ἵστω μέτεστις ὑμῖν διὰ τοὺς τόμοις ἐστίν, οὐ διὰ Μειδίαν οὐδὲ διὰ τοὺς Μειδίων παῖδας.

189 Καὶ ὁ ῥήτωρ ἐστὶν οὗτος ἵστως ἐμὲ φίσει λέγων. ἐγὼ δ', εἰ μὲν ὁ συμβουλεύων ὁ τι ἀντιμέτερειν ὑμῖν ἡγῆται, το καὶ τοῦτ' ἄχρι τοῦ μηδὲν ὑμῖν ἐροχλεῦν μηδὲ βιάζεσθαι, ῥήτωρ ἐστίν, οὕτε φύγοιμ ἀντιμετροῦμαι τοῦτο τοῦτομα εἰ μέριτοι ἥτωρ ἐστὶν οἷος ἐνίστις τῷτι λεγότωι ἐγὼ καὶ 576 ὑμεῖς δ' ὅρατε, ἀναιδῆς καὶ ἀφ' ὑμῶν πεπλουτηκότας, οὐκ ἀτε εἴητος ἐγώ· εἴληφα μὲν γὰρ οὐδὲ ὅτιοντι παρ' ὑμῶν, τὰ δ' 15 οἵτινες ἐν ὑμῖν πλὴν πάντων μικρῶν ἀπαγάπτειν ἀγήλωκα. καίτοι καὶ εἰ τούτων ἦν ποιηρότατος, κατὰ τοὺς τόμοις ἔδει παρ' ἔμοι δίκην λαμβάνειν, οὐκ ἐφ' οἷς ἐληγτούργουν ὑβρίζειν. 190 ἔτι τούτην οὐδὲ εἰς ἐστιν ὅστις ἔμοι τῷτι λεγότωι συναγωγή-ζεται. καὶ οὐδεὶς μέρμφομαι· οὐδὲ γὰρ αὐτὸς οὐδεὶς εἴνεκα 20 τούτων οὐδὲν ἔιναι ὑμῖν πώποτε εἶποι, ἀλλ' ἀπλῶς κατ' ἔμαυτοιν ἔγρωτ καὶ λέγειν καὶ πράττειν ὁ τι ἀντιμέτερειν ὑμῖν ἡγῶμαι. ἀλλὰ τούτῳ πάντας αὐτίκα δὴ μάλα συνεξεταζομένους τοὺς ῥήτορας ὄψεσθε ἐφεξῆς. καίτοι πῶς ἐστι δίκαιοι, τοῦτομα μὲν τοῦτο ὡς διειδος προφέρειν ἔμοι, διὰ τούτων δ' αὐτὸι 25 τῶν ἀνδρῶν ἀξιοῦν σωθῆναι;

191 Τόχα τούτην ἵστως καὶ τὰ τοιαῦτα ἐρεῦ, ὡς ἐσκεμμέγα καὶ

I καὶ τὸν ὄρκον δι' ὀμωμόκατε *scil. Dobrec* 5 πείσεσθαι *Cobet*: πείθεσθαι *codd.* §§ 189, 190 'διπλαῖς ἀβελισμέναις in F B notatae sunt (in F διπλαῖς etiam ad primum versum § 191 pertinent)', *Blass* 14 ἀφ' ὑμῶν *Cobet* (*Phot. Suid.*) *cf. xxiv 124* : ὁφ' ὑμῶν S solus: ἐξ ὑμῶν *vulg.*: παρ' ὑμῶν A 17 καὶ εἰ] εἰ καὶ A F 22 ὁ τι ἀν συμφέρειν S¹ *corr.* : δταν συμφέρει S¹: δτι ἀν συμφέρον *vulg.* 23 συνεξεταζομένους S *vulg.* *cf. § 127*: ἐξεταζομένους A §§ 191, 192 'in F B obelis notatae sunt', *Blass*

παρεσκευασμένα πάντα λέγω νῦν. ἐγὼ δὲ ἐσκέφθαι μέν, ὁ ἄγρος⁵ Αθηναῖοι, φημὶ καὶ οὐκ ἄτρηθεῖτε, καὶ μεμελετηκέται γέ τοις ἐνήρι μάλιστ' ἐμοῖς καὶ γὰρ ἀν ἄθλιος ἦν, εἰ τοιαῦτα παθῶν καὶ πάσχων ἡμέλουν ὡς περὶ τούτων ἐρεῖν ἐμελλοι¹⁹² πρὸς ὑμᾶς. γεγραφέται μέντοι μοι τὸις λόγοις Μειδίαι¹⁹³ δὲ γὰρ τὰ ἔργα παρεσχηκὼς περὶ ὧν εἰτιροὶ λόγοι, δικαιότατ' ἄτι ταύτην ἔχοι τὴν αἰτίαν, οὐχ δὲ σκευμένος οὐδὲ δὲ μεριμνήσας τὰ δίκαια λέγειν [τὴν]. ἐγὼ μὲν οὖν τοῦτο ποιῶν, ὁ ἄγρος¹⁰ Αθηναῖοι, καὶ αὐτὸς δρολογῶ. Μειδίαι¹⁰ μέντοι μηδὲν ἐσκέπτοι φθαι πώποτε¹⁹⁴ εἰς πατὴν τῷ βίῳ δίκαιοι εἰκός ἐστιν εἰ γὰρ καὶ κατὰ μικρὸν ἐπῆρε τὰ τοιαῦτα αὐτῷ σκοπεῖν, οὐκ ἄτι τοσοῦτον διημάρτανε τοῦ πράγματος.

Οἶμαι τούτων αὐτὸν οὐδὲ τοῦ δήμου κατηγορεῖν ὀκτιήσει¹⁹⁵ οὐδὲ τῆς ἐκκλησίας, ἀλλ᾽ ἀπερ τότε¹⁹⁶ ἐτόλμα λέγειν ὅτε¹⁹⁷ ἦν ἡ προβολή, ταῦτα καὶ τὸν ἐρεῖν, ὡς ὅσοι δέον ἐξιέται κατέμενοι, καὶ ὅσοι τὰ φρούρια¹⁹⁸ ἥσαν ἔρημα λελοιπότες, ἐξεκλησίασαν, καὶ χορευταὶ καὶ ξένοι καὶ τοιοῦτοι τινες ἥσαν οὐ κατεχειροτόνησαν αὐτοῦ. εἰς γὰρ τοῦτο θράσους καὶ ἀγαθείας τότε¹⁹⁹ ἀφίκεται, ὁ ἄγρος δικασταί, ὡς ἵσασιν ὅσοι παρῆσαν²⁰⁰ ὑμῶν, ὥστε κακῶς λέγων καὶ ἀπειλῶν καὶ βλέπων εἰς τὸν ἀεὶ θορυβοῦντα τόπον τῆς ἐκκλησίας καταπλήξειν ὥστο τὸν δῆμον ἀπαντα. ἥν καὶ γελοῖο²⁰¹ εἶναι τὰ τὸν, οἶμαι, δάκρυν²⁰² εἰκότως ἄτι αὐτοῦ δοκοῦνται. τέ λέγεις, δὲ μιαρὰ κεφαλῆ; σὺ τὰ σαντοῦ παιδεῖ²⁰³ ἀξιώσεις ἐλεεῦν²⁰⁴ ἥ τε τούτος, ἥ σπουδάζειν εἰς τὰ σά, τὸν ὑπὸ σοῦ δημοσίᾳ προπεπηλακισμένος; σὺ μόρος τῷ²⁰⁵ διτῶν ἀνθρώπων²⁰⁶ ἐπὶ μὲν τοῦ βίου τοσαύτης ὑπέρηφανίας πλήρης διτῶν [πάντων ἀνθρώπων] ἐστι φανερώτατος, ὥστε καὶ πρὸς οὓς μηδέν²⁰⁷ ἐστί σοι πρᾶγμα, λυπεῖσθαι

2 ἀν ἀρνηθείην vulg.: ἀπαρνηθείην S Y P 8 νῦν secl. Weil,
coll. § 191, 1 ποιῶν] ποιῶ S et plerique 10 πάποτ¹]
ποτε S Y P 15 ἐρεῖν Λ: ἐρεῖ S vulg. 16 ἐξεκλησίασαν
S corr.: ἐξεκλησίασαν Dindorf, cf. xviii 265, xix 60 27 ὑπερηφανίας S solus:
ὑπερηφανίας καὶ (τοσαύτης add. Y O P) ὑπεροψίας vulg. πάντων
ἀνθρώπων ante ἐστι habet S vulg., post ὑπερηφανίας καὶ ὑπεροψίας F:
secl. Blass

τὴν σὴν θρασύτητα καὶ φωτὴρ καὶ [τὸ] σχῆμα καὶ τὸν σὸν
 ἀκολούθον καὶ πλοῦτον καὶ ὕβριν θεωροῦντας, ἐν δὲ τῷ
 196 κρίνεσθαι παραχρῆμ' ἐλεηθήσει; μεγάλην μέριτὴν ἀρχῆν,
 μᾶλλον δὲ τέχνην εἴης ἀν εὐρηκώς, εἰ δύο τάγαρτιώταθ'
 ἔαντοις ἐν οὕτω βραχεῖ χρόνῳ περὶ σαυτὸι δύνατο ποιεῖσθαι, 5
 φθόρον ἐξ ὁρ ἔτης, καὶ ἐφ' οἷς ἐξαπατᾶς ἐλεον. οὐκ ἔστιν
 οὐδαμόθεν ποι προσήκων ἐλεος οὐδὲ καθ' ἔρ, ἀλλὰ τού-
 ταντίον μῆτος καὶ φθόρος καὶ ὀργής τούτων γὰρ ἄξια ποιεῖς.
 ἀλλ' ἐπ' ἐκεῖν' ἐπάρειμι, ὅτι τοῦ δήμου κατηγορήσει καὶ
 578 τῆς ἐκκλησίας. ὅταν οὖν τοῦτο ποιῇ, ἐριθμεῖσθε παρ' 10
 197 ὑμῶν αὐτοῖς, ἄρδρες δικαστάλ, ὅτι οὗτος τῶν μεθ' ἔαντοῦ
 στρατευσαμέρων ἴππεων, ὅτ' εἰς Ὀλυμπον διέβησαν, ἐλθὼν
 πρὸς ὑμᾶς εἰς τὴν ἐκκλησίαν κατηγόρει. πάλιν οὖν μείρας
 πρὸς τὸν ἐξεληλυθότας τοῦ δήμου κατηγορήσει. πότερον
 οὖν ὑμεῖς, ἐάν τε μένητε, ἐάν τ' ἐξίητε, δύμολογήσετε²⁰ εἶναι 15
 τοιοῦτοι οἵοις Μειδίας ὑμᾶς ἀποφαίνει, ἢ τούταντίον τοῦτον
 ἀεὶ καὶ παρταχοῦ θεοῖς ἐχθρὸν καὶ βδελυρόν; ἐγὼ μὲν
 οἶμαι τοῦτον τοιοῦτον. διὸ γὰρ οὐχ ἴππεῖς, οὐ συνάρχοτες,
 198 οὐ φίλοι δύναται φέρειν, τέ τοῦτοι εἴπη τις; ἐμοὶ μὲν οὐ
 τὸν Δία καὶ τὸν Ἀπόλλωνα καὶ τὴν Ἀθηνᾶν (εἰρήσεται γάρ,
 εἴτ' ἄμεινοι εἴτε μή,) δοθ' οὗτος, ὡς ἀπήλλαγμα, περιών
 ἐλογοποίει, ἐιδηλοί τινες ἥσαρ ἀχθόμενοι τῶν πάτιν τούτῳ
 λαλούντων ἥδεως. καὶ οὐ Δί' αὐτοῖς πολλὴ συγγράμη
 οὐ γάρ ἔστι φορητὸς ἄνθρωπος, ἀλλὰ καὶ πλούτες μόρος
 καὶ λέγειν δύναται μόρος, καὶ πάντες εἰσὶ τούτῳ καθάρματα 25
 199 καὶ πτωχοὶ καὶ οὐδὲ ἄνθρωποι. τὸν οὖν ἐπὶ ταύτης τῆς
 ὑπερηφανίας ὄντα, οὐν ἐὰν ἀποφύγῃ, τέ ποιήσειν οἰεσθε; ἐξ
 ὅτου δὲ τοῦτ' ἀν εἰδείητ²¹ ἐγὼ φράσω. εἰ τοῖς μετὰ τὴν
 χειροτονίαν τεκμηρίοις θεωρήσαιτε. τις γάρ ἔστιν οἵστις

ι τὸ secl. Weil, habent S Y O P : τὸ σὸν σχῆμα vulg. 4 οὐ om.
 S solus 17 ἀεὶ καὶ F : ἀεὶ S vulg. 18 verba δν γὰρ οὐχ . . .
 29 θεωρήσαιτε obelis notata in F 19 εἴπη] οὐ εἴποι F 24 ἄνθρωπος
 Bekker : ἄνθρωπος codd. 29 χειροτονίαν S¹ solus : καταχειροτονίαν
 S corr. vulg., cf. §§ 176, 179 τεκμηρίοις om. Blass cum A θεωρή-
 σαιτε Bekker : θεωρήσετε S vulg. : θεωρήσητε Ο

καταχειροτοιηθὲι¹ αὐτοῦ, καὶ ταῦτ² ἀσεβεῖν περὶ τὴν ἔορτήν,
εἰ καὶ μηδεὶς ἄλλος ἐπῆν ἀγὼν ἔτι μηδὲ κύριος, οὐκ ἄν
ἐπ³ αὐτῷ τούτῳ κατέδυν καὶ μέτριοι παρέσχει⁴ ἑαυτόν, τόι
γε δὴ μέχρι τῆς κρίσεως χρόνον, εἰ καὶ μὴ πάντα; οὐδεὶς
δέ στις οὐκ ἄν. ἀλλ’ οὐ Μειδίας, ἀλλ’ ἀπὸ τῆς ἡμέρας 200
ταύτης λέγει, λοιδορεῖται, βοᾶ. χειροτογεῖται τις Μειδίας 579
'Αραγυράσιος προβέβληται. Πλουτάρχου προξενεῖ, τὰ-
πόρρητ⁵ οὐδειρ, ἡ πύλις αὐτὸν οὐ χωρεῖ. καὶ ταῦτα πάντα
ποιεῖ δῆλον ὅτι οὐδὲν ἄλλ’ ἐιδεικινύμερος ἢ ὅτι 'ἐγὼ
ιο πέποιθ⁶ οὐδὲν ὑπὸ τῆς καταχειροτοιίας, οὐδὲ δέδοικα οὐδὲ
φοβοῦμαι τὸν μέλλοιτ⁷ ἀγῶνα.' ὃς οὖν, ὁ ἀιδόρες Ἀθη- 201
γαῖοι, τὸ μὲν ὑμᾶς δεδιέραι δοκεῖν αἰσχρὸν ἡγεῖται, τὸ δὲ
μηδὲν φροντίζειν ὑμῶν τεατικόν, τοῦτοι οὐκ ἀπολωλέραι
δεκάκις προσήκει; οὐδὲ γὰρ ἔξειν ὑμᾶς ὃ τι χρήσεσθ⁸
15 αὐτῷ τομίζει. πλούσιος, θρασύς, μέγα φρονῶν, μέγα⁹
φθεγγόμενος, βίαιος, ἀναιδῆς. ποῦ ληφθήσεται, τινὶ ἐὰν
διακρούσηται;

'Αλλ’ ἔγωγ¹⁰, εἰ μηδειὸς εἴνεκα τῶν ἄλλων, τῶν γε δημη- 202
γοριῶν ὡν ἐκάστοτε δημηγορεῖ, καὶ ἐν οἷς καιροῖς, τὴρ
20 μεγίστηρ ἀν αὐτὸν δικαίως οἶμαι δίκην δοῦται. ἵστε γὰρ
δίηπον τοῦθ¹¹ ὅτι ἄν μέν τι τῶν δεόγιτων ἀπαγγελθῆ τῇ πόλει
καὶ τοιοῦτον οἶον εὐφράγαι πάντας, οὐδαμοῦ πώποτε Μειδίας
τῶν συνηδομέρων οὐδὲ τῶν συγχαιρόντων ἐξητάσθη τῷ
δῆμῳ, ἀν δέ τι φλαῦρον, ὁ μηδεὶς ἄν βούλοιτο τῶν ἄλλων, 203
25 πρῶτος ἀνέστηκεν εὐθέως καὶ δημηγορεῖ, ἐπεμβάνων τῷ
καιρῷ καὶ τῆς σιωπῆς ἀπολαύσων, ἥτις ἐπὶ τῷ περὶ τῶν συμβε-
βηκότων ἀχθεσθαι ποιεῖσθ¹² ὑμεῖς. 'τοιοῦτοι γάρ ἐστ¹³, ὁ
ἄιδρες Ἀθηραῖοι¹⁴ οὐ γὰρ ἔξέρχεσθε, οὐδὲ οἰεσθε δεῦνι χρήματ¹⁵
εἰσφέρειν. εἶτα θαυμάζετ¹⁶ εἰ κακῶς τὰ πράγματ¹⁷ ὑμῖν ἔχει;
30 ἔμ¹⁸ οἰεσθε¹⁹ ὑμῶν εἰτοίστειν, ὑμεῖς δὲ τεμενῖσθαι; ἔμ²⁰ οἰεσθε²¹

¹ καταχειροτονηθὲι S' A: καταχειροτονηθέντος vulg. 14-17 verba
οὐδὲ γὰρ ἔξειν . . . διακρούσηται obelis notata in F 28 οὐ γὰρ A F:
οὐδὲ γὰρ S vulg. οὐδὲ οἰεσθε S vulg.: οὐ γὰρ οἰεσθε A F 30 νεμεῖ-
σθαι . . . ἐμβήσεσθαι Feliciana (cf. schol. p. 534, 3): νεμεῖσθε . . .
ἐμβήσεσθε codd. οἰεσθε secl. Cobet

580 τριηραμήγειρ, ὑμεῖς δὲ οὐκ ἐμβίγεσθαι; τοιαῦτον ὑβρίζων
 204 καὶ τὴν ἀπὸ τῆς ψυχῆς πικρίαν καὶ κακόγονα, ἢν κατὰ τῷ πολλῷ ἡμῶν ἔχων ἀφανῆ παρ' ἑαυτῷ περιέρχεται, φανερῶν ἐπὶ τοῦ καιροῦ καθιστάς. δεῦ τοίνυν, ὡς ἀνδρες Ἀθηναῖοι, καὶ ἡμᾶς οὕτω γένονται, ὅταν ἔξαπατῶν καὶ φεγακίζων ὀδύρηται 5 καὶ κλάγη καὶ δέηται, ταῦτον ὑποβάλλειν αἰτῶν. τοιοῦτος γάρ εῖ, Μειδία ὑβριστής γάρ εῖ, οὐκ ἐθέλεις ἔχειν παρὰ σαιτῷ τῷ χειρε. εἴτα θαυμάζεις εἰ κακὸς κακῶς ἀπολεῖ; ἀλλὰ γομίζεις ἡμᾶς μὲν ἀνέξεσθαι σον, αὐτὸς δὲ τυπτήσεων; καὶ ἡμᾶς μὲν ἀποψηφιεῖσθαι σον, σὺ δὲ οὐ παύσεσθαι;⁹

205 Καὶ βοηθοῦσιν οἱ λέγοντες ὑπὲρ αἰτῶν, οὐχ οὕτω τούτῳ χαρίσασθαι μὰ τοὺς θεοὺς βουλόμενοι, ὡς ἐπηρεάζειν ἐμοὶ διὰ τὴν ἴδιαν ἔχθραν, ἢν οὗτος αὐτῷ πρὸς ἐμέ, ἢν τ' ἐγὼ φῶ ἄν τε μὴ φῶ, φησὶν εἶναι καὶ βιάζεται, οὐκ ὄρθως· ἀλλὰ κινδυνεύει τὸ λαῖον εὐτυχεῖν ἐτίστη ἐπαγθεῖς ποιεῖν. ὅπου 15 γάρ ἐγὼ μὲν οὐδὲ πεποιθώς κακῶς ἔχθροιν εἶναι μοι τοῦτον ὄμοιογῶ, οὗτος δὲ οὐδὲ ἀφιέρτη ἀφίησιν, ἀλλὰ καὶ ἐπὶ τοῖς ἀλλοτρίοις ἀγῶσιν ἀπατῆται καὶ γένονται ἀγαβήσεται μηδὲ τῆς κοινῆς τῷν γόμων ἐπικορύτας ἀξιῶν ἐμοὶ μετεῖναι, πῶς οὐχ οὗτος ἐπαγθήσεται τίστη, οὐδην καὶ μείζων ἢ καθ' ὅστοις ἡμῶν 20 206 ἐκάστῳ συμφέρει; ἔτι τοίνυν παρῆν, ὡς ἀνδρες Ἀθηναῖοι, καὶ καθῆτ' Εὐβούλος ἐν τῷ θεάτρῳ, ὅθεν ὁ δῆμος κατεχειροτάγησε Μειδίον, καὶ καλούμενος διοραπτὲ καὶ ἀγτιβολοῦντος τούτουν καὶ λιπαροῦντος, ὃς ὑμεῖς ἔστε, οὐκ ἀτέστη. καὶ μὴν εἰ μὲν μηδὲν ἡδικηκότος ἡγεῖτο τὴν προβολὴν γεγενῆσθαι, 25 581 τότε ἔδει τοί γε φίλοιον ὥπου στιγματεῖν καὶ βοηθῆσαι εἰ δὲ καταγροῦντος ἀδικεῖν τότε, διὰ ταῦτα οὐχ ὑπήκοοντες, τοῦ δέ, ὅτι

9 σον om. A F 10 σὺν A: σὲ S F al. §§ 205-207 'obelis notatae in FS (in F pr. etiam tres primi versus § 208)', Blass 11 sqq. excidisse quaedam perspexit Cobet; quae sequuntur enim, in unum oratorem, Eubulum, manifeste dici. Sic fere corrigenda censem, καὶ βοηθοῦσιν οἱ λέγοντες ὑπὲρ αὐτοῦ * * (praeter hosce pro Midia dicturus est Eubulus) οὐχ οὕτω . . . βουλόμενος ὡς . . . ἢν [οὗτος] . . . φησὶν εἶναι. 12 χαρίσασθαι S al.: χαρίζεσθαι vulg. 13 οὗτος αὐτῷ] ἐνβουλος hab. S script. supr. vers. 17 ἀφίησιν vulg., cf. xix 118: ἀνήσιν S' Y P, lemma schol. p. 655, 22

προστέκρονκει ἐμοί, διὰ ταῦτα τοῦτοι ἔξαιτήσεται, ίμῦν οὐχὶ καλῶς ἔχει χαρίσασθαι· μὴ γὰρ ἔστω μηδὲις ἐι δημοκρατία 207 τηλικοῦτος, ὥστε συνειπὼρ τὸν μὲν ὑβρίσθαι, τὸν δὲ μὴ δοῦναι δίκην ποιῆσαι. ἀλλ’ εἰ κακῶς ἐμὲ βούλει ποιεῖν, Εὔ-5 βούλε, ὡς ἔγωγε μὰ τὸν θεοὺς οὐκ οὖδ’ ἀν’ ὅποι, δύναται μὲν καὶ πολιτεύει, κατὰ τὸν γόμους δ’ ἥρτια βούλει παρ’ ἐμοῦ δίκην λάμβανε, ὡς δ’ ἔγω παρὰ τὸν γόμους ὑβρίσθην, μή μ’ ἀφαιροῦ τὴν τιμωρίαν. εἰ δ’ ἀπορεῖς ἐκείνως με κακῶς ποιῆσαι, εἴη ἀν’ καὶ τοῦτο σημεῖον τῆς ἐμῆς ἐπιεικείας, εἰ τὸν ιο ἄλλους ἥραντας κρίνων, ἐμὲ μηδὲιν ἔχεις ἐφ’ ὅπε τοῦτο ποιήσεις.

Πέπισμα τούτων καὶ Φιλιππᾶντος καὶ Μηγσταρχίην καὶ 208 Διότιμον τὸν Εὐωνυμέα καὶ τοιούτους τινὰς πλουσίους καὶ τριηράρχους ἔξαιτήσεσθαι καὶ λιπαρήσειν παρ’ ίμῶν αὐτόν, αὐτοῖς ἀξιοῦτας δοθῆται τὴν χάριν ταύτην. περὶ 15 ὁρ οὐδὲν ἀτ εἴποιμι πρὸς ὑμᾶς φλαῦρον ἔγω (καὶ γὰρ ἀτ μαιούμην). ἀλλ’ ἀθεωρεῖν ὑμᾶς, δται οὐτοι δέωται, δεῖ καὶ λογίζεσθαι, ταῦτ’ ἐρῶ. ἐγθυμεῖσθ’, ὁ ἄνδρες δικασταί, εἰ 209 γέρουτο (δ μὴ γέροιτ’ οὐδ’ ἔσται) οὐτοι κύριοι τῆς πολιτείας μετὰ Μειδίου καὶ τῷρ ὄμοιών τούτῳ, καί τις ίμῶν τῷρ πολλῶν καὶ δημοτικῶν ἀμαρτῶν εἰς τινὰ τούτων, μὴ τοιαῦθ’ οἶα Μειδίας εἰς ἐμέ, ἀλλ’ δτοῦν ἄλλο, εἰς δικαστήριων εἰσίοι πεπληρωμέον ἐκ τούτων, τίρος συγγρώμης ἢ τίρος λόγον τυχεῖν ἀτ οἰεσθε; ταχύ γ’ ἀτ χαρίσαιτο, οὐ γάρ; ἢ δεηθέρητι τῷρ πολλῶν προστοκοῖεν, ἀλλ’ οὐκ ἀτ εὐθέως εἴποιεν τὸν 582 25 δὲ βάσκαρον, τὸν δ’ ὄλεθρον, τοῦτον δ’ ὑβρίζειν, ἀταπτεῖν δέ; δν εἰ τις ἔδει ζῆν, ἀγαπᾶν ἔδει; μὴ τοίνυν, ὁ ἄνδρες 210 Αθηναῖοι, τοῦτοις τοῖς οὐτω χρησαμένοις ἀν ίμῦν ἄλλως πως ἔχεθ’ ίμεῖς, μηδὲ τὸν πλοῦτον μηδὲ τὴν δόξαν τὴν τούτων θαυμάζετε, ἀλλ’ ίμᾶς αὐτούς. πολλὰ τοῦτοις ἀγάθ’

20 post δημοτικῶν habet ἀνθρώπων S vulg.: om. F 22 λόγου
S solus: ἐλέου vulg., cf. §§ 90, 105 23 οὐ γάρ; ἢ δεηθέντι Λ: οὐ γαρ οὐδεθεντι S (οὐδ a corr., ut videtur, in ras.): οὐ γάρ δὴ δεηθέντι F
24 προστοκοῖεν Bekker: πρόστοκοιεν S F: προστόκοιεν A al. ἀν εὐθέως εἴποιεν S vulg., cf. xlvi 26 (Blass): om. A F 26 ἔδει vulg.: δεῖ S P

ἐπτίν, ἀ τούτοις οὐδεὶς κωλύει κεκτῆσθαι μὴ τοίνυν μηδὲ
οὗτοι τὴν ἄδειαν, ἢντις κοινὴν οὐσίαν οἱ τόμοι παρέχοντι,
211 κωλυόντων κεκτῆσθαι. οὐδὲν δειπόν οὐδὲν ἐλειπόν Μειδίας
πείστεται, ἀλλὰ τοῦτο κτήσηται τοῦς πολλοῦς ὑμῶν, οὓς τὴν ὑβρίζει
καὶ πτωχοὺς ἀποκαλεῖ, ἀλλὰ δὲ τὴν περιόντ’ αὐτὸν ὑβρίζειν
ἐπιάρει, περιαιρεθῆ. οὐδὲν οὗτοι δήπου ταῦθ’ ὑμῶν εἰσὶ⁵
δίκαιοι δεῖνθαι, ‘μὴ κατὰ τοὺς τόμους δικάσητ’, ἀγόρευε
δικασταί μὴ βοηθήσητε τῷ πεπονθότι δεινά· μὴ εὐορκεῖτε
ἡμῖν δότε τὴν χάριν ταύτην.’ ταῦτα γάρ, ἀντὶ τι δέωνται
περὶ τούτου, δεήσονται, καὶ μὴ ταῦτα λέγωσι τὰ ρήματα. 10
212 ἀλλ’ εἴπερ εἰσὶ φίλοι καὶ δειπόν εἰ μὴ πλούτησε Μειδίας
ἡγοῦνται, εἰσὶ μὲν εἰς τὰ μάλιστ’ αὐτοὺς πλούσιοι καὶ καλῶς
ποιῶνται, χρήματα δὲ αὐτῷ παρ’ ἔαντων δόντων, ἵνα δὲ μὲν μὲν
ἐφ’ οὓς εἰστήθεται διμοικότες δίκαιοις ψηφίσησθε, οὗτοι δὲ
παρ’ αὐτῶν τὰς χάριτας, μὴ μετὰ τῆς ὑμετέρας αἰσχύνης, 15
ποιῶνται. εἰ δὲ οὗτοι χρήματα ἔχοντες μὴ πρόσουται ἀγαθοί, πῶς
ἡμῖν καλὸν τὸν ὄρκον προέσθαι;

213 Πλούσιοι πολλοὶ συνεπηκότες, ὡς ἀγόρευε Αθηναῖοι, τὸ
διοκεῖν τινὲς εἶναι δι’ εὐπορίαν προσειληφότες, ὑμῶν παρίαστι
δεησόμενοι. τούτων μηδεὶς μέν, ὡς ἀγόρευε Αθηναῖοι, προῆσθε, 20
583 ἀλλ’ ὥσπερ ἔκαστος τούτων ὑπὲρ τῶν ἑδίση συμφερόντων καὶ
ὑπὲρ τούτου σπονδάσεται, οὕτως ὑμεῖς ὑπὲρ ὑμῶν αὐτῶν
καὶ τῶν τόμων καὶ ἐμοῦ τοῦ ἐφ’ ὑμᾶς καταπεφευγότος
σπονδάσατε, καὶ τηρήσατε τὴν γιώματην ταύτην ἐφ’ ἡσάν τὴν
214 ἐπτέ. καὶ γάρ εἰ μέρι, ὡς ἀγόρευε Αθηναῖοι, τόθ’ ὅτετοι δὲντινει²⁵
προβολή, τὰ πεπραγμένα δὲ δῆμος ἀκούσας ἀπεχειροτόνησε
Μειδίουν, οὐκ ἀπέ τόμοίως ἢντις δειπόν. καὶ γάρ μὴ γεγενῆσθαι,
καὶ μὴ περὶ τὴν ἔορτὴν ἀδικήματα ταῦτα εἶναι, καὶ πόλλα ἀν
215 εἰχέ τις αὐτὸν παραμνθήσασθαι. τὴν δὲ τοῦτο καὶ πάντων
ὅτι μοι δειπότατοι συμβαίη, εἰ παρ’ αὐτὰ τὰδικήμαθ’ οὕτως 30

1-3 verba μὴ τοίνυν . . . κεκτῆσθαι obelis notata in F 5 περιόντι
S A¹: περιύόντι vulg. 27 (ὕβριν) μὴ γεγενῆσθαι Herwerden,
praecunte Reiskio, cf. § 216 30 αὐτὰ S A Y P: αὐτὰ μὲν vulg. (cf.
§ 216 ἐπειδὴ δὲ vulg.)

δργύλως καὶ πικρῶς καὶ χαλεπῶς ἀπαντες ἔχοντες [έφαι-
νεσθε], ὥστε Νεοπτολέμου καὶ Μιησαρχίδου καὶ Φιλιππίδου
καὶ τινος τῷ σφόδρᾳ τούτων πλονσίων δεομέρων καὶ ἐμοῦ
καὶ ὑμῶν, ἐβοῦτε μὴ ἀφεῖναι, καὶ προσελθούστος μοι Βλεπαίσου
τοῦ τραπεζίτον, τηλικοῦτ' ἀγεκράγετε, ὡς, τοῦτ' ἐκεῖνο, χρή-
ματά μοι ληφομένου, ὥστε μ', ὡς ἄπορες Ἀθηναῖοι, φορη-
θέντα τὸν ὑμέτερον θύρων θοιμάτιον προέσθαι καὶ μικρού
γημιὸν ἐι τῷ χιτωνίσκῳ γειέσθαι, φεύγοντ' ἐκεῖνοι ἔλκοιτά
με, καὶ μετὰ ταῦτ' ἀπαντῶντες 'ὅπως ἐπέξει τῷ μιαρῷ καὶ
ιο μὴ διαλύσει. θεάσονται σε τί ποιήσεις 'Αθηναῖοι' τοιαῦτα
λέγοντες· ἐπειδὴ κεχειροτόρηται μὲν ὕβρις τὸ πρᾶγμα²¹⁶ εἶναι,
ἐν ἰερῷ δ' οἱ ταῦτα κρύνοντες καθεξόμενοι διέγινωσαν, διέμειναν
δ' ἐγὼ καὶ οὐ προῦδωκ' οὐθ' ὑμᾶς οὐτ' ἐμαυτόν, τηνικαῦτ'
ἀποψηφιεῦσθ' ὑμεῖς. μηδαμῶς²¹⁷ πάντα γὰρ τὰ αἴσχιστα⁵⁸⁴
15 ἔνεστιν ἐν τῷ πράγματι. εἰμὶ δ' οὐ τούτων ὑμῶν ἄξιος (πῶς
γάρ, ὡς ἄνδρες Ἀθηναῖοι;) κρίνων ἄνθρωπον καὶ δοκοῦντα καὶ
δύντα βίαιον καὶ ὕβριστήν, ἡμαρτηκότ' ἀσελγῶς ἐι πατηγύρει,
μάρτυρας τῆς ὕβρεως τῆς ἑαυτοῦ πεποιημένοι οὐ μόνοι
ὑμᾶς, ἀλλὰ καὶ τοὺς ἐπιδημήσαντας ἀπαντας τῶν 'Ελλήνων.
20 ἡκουστειρ δ δῆμος τὰ πεπραγμέτα τούτῳ. τί οὖν; ὑμῶν κατα-
χειροτοιήσας παρέδωκει. οὐ τούτην οἶνον τ' ἀφαγῇ τὴν²¹⁸
γηῶσιν ὑμῶν γειέσθαι, οὐδὲ λαθεῦν, οὐδὲ ἀνεξέταστον εἶναι
τί ποθ', ὡς ὑμᾶς τοῦ πράγματος ἐλθόντος, ἔγινωτε· ἀλλ' ἐὰν
μὲν κολάσητε, δόξετε σώφρονες εἶναι καὶ καλοὶ κάγαθοὶ καὶ
25 μισοπόνηροι, ἀν δ' ἀφῆτε, ἀλλού τινός ἡττῆσθαι. οὐ γὰρ
ἐκ πολιτικῆς αἰτίας, οὐδὲ ὕσπερ Ἀριστοφῶν ἀποδοὺς τοὺς
στεφάνους ἔλυσε τὴν προβολήν, ἀλλ' ἐξ ὕβρεως, ἐκ τοῦ
μηδὲι ἀν ὅν πεποίηκεν ἀγαλῆσαι δύνασθαι κρίνεται. πότερ'
οὖν τούτου γενομένου κρείττον αὐθις ἡ τινὶ κολάσαι; ἐγὼ

ι ἐφαίνεσθε (φαινεσθε S) secl. Weil
S al. ιο διαλύσει ΥΡΒ: διαλύση
ιι ἐπειδὴ SA YP: ἐπειδὴ δὲ B: ἐπειδὴ δὲ vulg. ιιι κρί-
ναντες A ιιι verba πάντα γὰρ . . . 25 ἡττῆσθαι obelis notata in S F
28 verba πότερ' οὖν . . . κοινά obelis notata in S F ιιι post κρείττον
add. ἦν S vulg.: om. A

μὲν οὖμαι τὸν κοινὴ γὰρ ἡ κρίσις, καὶ τὰδικήματα πάντα ἐφ' οἷς κρίνεται κοινά.

219 Ἐτι δ' οὐκ ἔμ' ἔτυπτεν, ἀνδρες Ἀθηναῖοι, μόνον οὐτος οὐδὲ ὑβριζε τῇ διαιρούῃ τότε ποιῶν οὐ ἐποίει, ἀλλὰ πάντας, ὅτους περ ἄν οἴηται τις ἡττοῦ ἐμοῦ δύνασθαι δίκην ὑπὲρ 5 αὐτῶν λαβεῖν. εἰ δὲ μὴ πάντες ἐπαίεσθε μηδὲ πάντες ἐπηρεάζεσθε χορηγοῖντες, ἵστε δῆπον τοῦθ' ὅτι οὐδὲ ἐχορηγεῖθ' ἀμα πάντες, οὐδὲ δύναιτ' ἄν ποθ' ὑμᾶς ἀπαντας μᾶ 220 χειρὶ οὐδὲς προπηλακίσαι. ἀλλ' ὅταν εἰς ὁ παθὼν μὴ λάζη δίκην, τόδ' ἔκαστοι αὐτὸι χρὴ προσδοκᾶν τὸν πρῶτον μετὰ 10 585 ταῦτα ἀδικησόμενοι γενέσεσθαι, καὶ μὴ παρομάι τὰ τοιαῦτα, μηδὲ ἐφ' ἑαυτὸν ἐλθεῖν περιμένειν, ἀλλ' ὡς ἐκ πλείστον φιλάττεσθαι. μισεῖ Μειδίας ἵστος ἐμέ, ὑμῶν δέ γ' ἔκαστοι ἄλλος τις. ἅρ' οὖρ συγχωρήσαιτ' ἄν τοῦτον, ὅτις ἔστιν ἔκαστος δι μισῶν, κύριον γενέσθαι τοῦ ταῦθ', ἀπερ οὐτος ἐμέ, 15 ὑμῶν ἔκαστοι ποιῆσαι; ἐγὼ μὲν οὐκ οὖμαι. μὴ τούτην μηδὲ 221 ἔμ', δι ἀνδρες Ἀθηναῖοι, προηῆσθε τούτῳ. δρᾶτε δέ· αὐτίκα δὴ μάλα, ἐπειδὴν ἀραστῇ τὸ δικαστήριον, εἰς ἔκαστος ὑμῶν, δι μὲν θάττοις ἵστως, δι δὲ σχολαίτεροι, οἴκαδ' ἀπεισιν οὐδὲν φροτιγάων οὐδὲ μεταστρεφόμενος οὐδὲ φοιβούμενος, οὐτ' εἰ 20 φίλοις οὐτ' εἰ μὴ φίλοις αὐτῷ συντεύξεταί τις, οὐδέ γ' εἰ μέγας ἢ μικρός, [ἢ] ἵστχυρὸς ἢ ἀσθειής, οὐδὲ τῶν τοιούτων οὐδέν. τί δῆποτε; ὅτι τῇ ψυχῇ τοῦτ' οἶδε καὶ θαρρεῖ καὶ πεπίστευκε τῇ πολιτείᾳ, μηδέν' ἐλέξει μηδὲ ὑβριεῖν μηδὲ 222 τινπτήσειν. εἰτ' ἐφ' ἡς ἀδείας αὐτοὶ πορεύεσθε, ταύτην οὐ 25 βεβαιώσαντες ἐμοὶ βαδίεσθε; καὶ τίνι χρή με λογισμῷ περιεῖναι ταῦτα παθόντα, εἰ περιόψεσθέ με τὸν ὑμεῖς; θάρρει τὴν Δία, φήσειέ τις ἄν οὐ γὰρ ἔτ' οὐδὲν ὑβρισθήσει. ἐάντι 22 δέ, τότ' ὀργιεῖσθε, τὸν ἀφέντες; μηδαμῶς, ὥς ἀνδρες δικασταί,

8 ἀπαντας S Y O P: ἀμα πάντας vulg. 9 οὐδεὶς post χειρὶ S vulg.,
post ὑμᾶς Α 15 γενέσθαι F al.: γίγνεσθαι S Λ Y O P 22 ἢ
seclusi: habent S F Y O: ἢ εἰ P: οὐδὲ Α: οὐδὲ εἰ Reiske 25 ἢ
ἀδείας Cobet: ἢν ἀδείαν codd.: ἢ ἀδείᾳ Reiske 27 περιεῖναι ταῦτα
παθόντα S: ταῦτα παθόντα ζῆν Α S marg.: περιεῖναι ταῦτα παθόντα
ζῆν F: περιεῖναι ταῦτα παθόντα καὶ ζῆν al.

μὴ προδῶτε μήτ' ἐμὲ μήθ' ὑμᾶς αὐτοὺς μήτε τὸν νόμον. καὶ γὰρ αὐτὸν τοῦτον εἰ θέλοιτε σκοπεῦν καὶ ζητεῖν, τῷ ποτέ 223 εἰσὶν ὑμῶν οἱ ἀεὶ δικάζοντες ἵσχυροι καὶ κύριοι τῶν ἐν τῇ πόλει πάντων, ἐάν τε διακοσίους ἐάν τε χιλίους ἐάν θ' 5 διποσινοῦν ἡ πόλις καθίση, οὕτε τῷ μεθ' ὅπλων εἶναι σιντεταγμένοι μόροι τῶν ἄλλων πολιτῶν, εὔροιτ' ἄτ', οὕτε τῷ τὰ σώματα ἄπιστον ἔχειν καὶ μάλιστον ἵσχυειν [τὸν δικά- 586 ζῶντας], οὕτε τῷ τὴν ἡλικίαν εἶναι νεώτατοι, οὕτε τῶν τοιούτων οὐδεινός, ἀλλὰ τῷ τὸν νόμον ἵσχυειν. ἡ δὲ τῶν νόμων 224 10 ἵσχυς τίς ἐστιν; ἂπ' ἐάν τις ὑμῶν ἀδικούμενος ἀτακράγη προσδραμοῦνται καὶ παρέσονται βοηθοῦντες; οὐ· γράμματα γὰρ γεγραμμένοι ἐστί, καὶ οὐχὶ δύναμιτον ἀν τοῦτο ποιῆσαι. τίς οὖν ἡ δύναμις αὐτῶν ἐστίν; ὑμεῖς ἐὰν βεβαιῶτε αὐτοὺς καὶ παρέχητε κυρίους ἀεὶ τῷ δεομένῳ. οὐκοῦν οἱ γόμοι θ' 15 ὑμῖν εἰσιν ἵσχυροι καὶ ὑμεῖς τοῖς νόμοις. δει τούτην τούτοις 225 βοηθεῖν δύοιν τοις ὀσπερ ἀν αὐτῷ τις ἀδικούμενῷ, καὶ τὰ τῶν γόμων ἀδικήματα κοινὰ νομίζειν, ἐφ' ὅτου περ ἀν λαμβά- 20 ηται, καὶ μήτε λητονυργίας μήτ' ἔλεον μήτ' ἄνδρα μηδένα μήτε τέχνην μηδεμίαν εὑρῆσθαι, δι' ὅτου παραβάσις τις τὸν νόμον οὐ δώσει δίκην.

‘Τμῶν οἱ θεώμενοι τοῖς Διονυσίοις εἰσιόντες εἰς τὸ θέατρον 226 τοῦτον ἐσυρίττετε καὶ ἐκλώζετε, καὶ πάνθ' ἀ μίσους ἐστὶ σημεῖον ἐποιεῖτε, οὐδὲν ἀκηκοότες πω περὶ αὐτοῦ παρ' ἐμοῦ. εἴτα πρὶν μὲν ἐλεγχθῆναι τὸ πρᾶγμα, ὡργίζεσθε, προύκα- 25 λεῖσθε ἐπὶ τιμωρίαι τὸν παθόντα, ἐκροτεῖσθε ὅτε προύβαλόμην αὐτὸν ἐν τῷ δῆμῳ ἐπειδὴ δ' ἐξελήγεται, καὶ προκατέ- 227

2 καὶ γὰρ αὖ τοῦτον εἰ Dobree coll. xix 314 5 διποσινοῦν A : διπόσους ἀν S vulg.: διποσινοῦν Cobet 7 τὸν δικάζοντας secl. Bekker 9 τῷ τὸν νόμον ἵσχυειν Taylor : τῷ τοῖς νόμοις ἵσχυειν A FP: τῇ τῶν νόμων ἵσχυΐ SY 19 post εὑρῆσθαι (ante εὑρῆσθαι A) add. μήτ' ἀλλο μηδέν vulg.: om. S P: del. Cobet 22 ἐσυρίττετε καὶ ἐκλώζετε Lambinus coll. Harpocrat. v. ἐκλώζετε: ἐσυρίττετε καὶ ἐκεκράγετε SYOP: ἐσυρίττετε cett. 22, 23 καὶ πάντα ἀ... ση- μεῖα ἐποιεῖτε SYP: ὥστε ἀ... σημεῖα (σημεῖα om. F) ταῦτ' ἐποιεῖτε F vulg.

γηρωκεν δὲ δῆμος τούτου εἰς ιερὸν καθεζόμενος, καὶ τὰλλα πρωτεῖηται τὰ πεπραγμένα τῷ μιαρῷ τούτῳ, καὶ οικάσοντες εἰλήχατε, καὶ πάντ' ἐστὶν ἐν ἡμῖν μιᾶς ψήφῳ διαπράξιασθαι, τὴν δὲ δικιγήσετε ἐμοὶ βοηθῆσαι, τῷ δῆμῳ χαρίσασθαι, τοὺς ἄλλους σωφρούσι, μετὰ πολλῆς ἀσφαλείας αὐτοὶ δὲ λοιπὸν διάγειν, παράδειγμα ποιήσαντες τοῦτον τοὺς ἄλλους;

587 Πάντων οὖν εἴτεκα τῷ εἰρημένῳ, καὶ μάλιστα τοῖς θεοῖς χάριν περὶ οὐ τὴν ἑορτὴν ἀσεβῶν οὗτος ἥλωκε, τὴν δούλαν καὶ δικαίαν θέμενοι ψῆφον τιμωρήσασθε τοῦτον. 10

τοῦτον *secl.* Blass 5 ἀσφαλείας αὐτοὶ τὸ λοιπὸν *S* : αὐτοὶ τὸ λοιπὸν ἀσφαλείας *vulg.* : ἀσφαλείας τὸ λοιπὸν *A*

PART II

ANALYSIS OF THE SPEECH

§§ 1-4. *Introduction.*

Meidias, whose character for brutal insolence is well known, assaulted and generally insulted me during the performance of the dithyrambic choruses, at which I held the post of choregus for my tribe. Stimulated by the sympathy and entreaties of many of the spectators, I laid a criminal information against him before the public assembly, which I mean to carry to its legitimate conclusion in a court of law, in spite of all attempts on the defendant's part to compromise the action, and I trust to the jury to be firm in giving a verdict in accordance with the facts.

§§ 5-12. The trial really concerns the whole Athenian people, as well as myself. For the outrage committed on me was preceded by corruption of the judges at a state festival, and I was myself as choregus representing the state, and my tribe has been deprived of the honour to which it was justly entitled, and therefore it is to the public interest that the man who is guilty of such offences should be punished, in the way expressly provided by the law to punish any profanation of the festival. And so jealous is the law of the sanctity of all persons engaged in the festival, that even any action at law to which its humblest functionaries might be liable is suspended during its celebration, and much more ought such direct outrage as Meidias has been guilty of to be visited with the severest punishment.

§§ 13-18. I became choregus purely as a matter of public duty, to save my tribe from the shame of not being able to produce a chorus: and having very fair prospects of success, partly from good fortune in obtaining first choice of fluteplayer, partly from the pains I took in equipping my chorus, I was thwarted on all sides

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by Meidias, who tried to destroy the dresses and crowns which I had provided, bribed my choirmaster to desert me, and tried to bribe the archon himself; and having failed in an attempt which he actually made to exclude my chorus from the theatre, he made a gross assault upon my person in the midst of the festival.

§§ 19-22. Before I have finished, I will lay before you many other atrocities which he has committed, both against myself, and against other men, but first I will produce the depositions of the goldsmith, in whose house he endeavoured, with only partial success, to destroy the crowns and dresses which I had ordered.

§§ 23-28. Before going further, I will expose and answer the absurd arguments which he adduces against my mode of procedure, in that I have instituted a state prosecution against him for his whole misconduct, instead of bringing an action for damages for the injury done to my property, and indicting him for a common assault in respect of the outrage on my person. If I had done so, he would then have said that the other was the proper course to take, and I may at least claim credit for having adopted the line of action which, while it best vindicated the honour of the state, at the same time brought with it the least personal advantage to myself.

§§ 29-35. He will bid you not pander to my desire for revenge, as if the judges who administer the laws took cognizance of who the persons were that are concerned in any trial, instead of merely upholding the rights of the state. And in the present case it is not Demosthenes, but your choirmaster that seeks redress, not for himself but for you: since when any of your officers are molested, it is an outrage on the dignity of the state. In the present case this distinction is more especially emphasized, since, besides the general laws referring to assault and battery, there is an additional sacred law, which your oath lays you under an obligation to maintain, respecting such offences when committed on the occasion of a festival.

§§ 36-40. Nor will Meidias gain anything by adducing other cases where assaults have been committed on officials. The circumstances are not parallel: for the offenders to whom he will refer had excuses which Meidias has not; in one case, drunkenness, love, and the ignorance of facts concealed by the darkness of night.

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in another, hastiness of temper. And the prosecutors allowed themselves to compromise the suits with a complaisance that I would scorn to imitate.

§§ 41-50. Any possible plea of anger is put out of court by the deliberation with which his plans were laid; and this renders him liable to the double penalty which the law exacts from those who do wrong of malice prepense. Indeed any act of violence is considered a wrong done to the state, and renders a man liable to be punished, as well as to compensate the person whom he has wronged. And this even though the person wronged should be a slave, as the law upon the subject clearly ordains: with a humanity which could not fail to excite the admiration of the very barbarians whose friends have been purchased as slaves by the Athenians.

§§ 51-57. The offence of Meidias is an offence, not only against the laws, but against the gods, in whose honour, and by whose commands, as their oracles plainly show, these sacred hymns and dances have been instituted. It is as representing them that the choregi and choruses are crowned during the continuance of the festival; as engaged in the service of the gods that they may not even be the objects of a civil action; how much more should any personal violence towards a choregus be severely punished as an act of impiety.

§§ 58-61. The sanctity of the office is proved by extreme cases: as when his rivals would not molest Sannio, who was employed as choregus when lying under disabilities: or Aristides, who was illegally acting as leader of the chorus for his tribe: even though their forbearance made all their own labour and expenditure of no avail: and yet Meidias, who has expended neither pains nor money on the festival, thinks he may commit any outrages he pleases on a man who is suffering under no such disabilities.

§§ 62-69. His conduct contrasts most unfavourably with that of Iphicrates and Chabrias, who each had strong grounds for animosity against men who were competing for prizes in a choral festival, and neither of them took advantage of the occasion to wreak their spite by malicious interference with the festival: no, nor any others, whom any present can remember: they have all felt that such conduct would be iniquitous and odious: and moreover, such

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a line of action would make men very unwilling to compete for distinction in the absence of fair play. But Meidias, instead of discomfiting me openly and honourably, by producing a better chorus than my own, has had recourse to personal violence and outrage.

§§ 70-76. The guilt of Meidias must not be thought lightly of because of my forbearance. Much slighter injuries have before now been fatally avenged: as when Euthynus killed Sophilus at a private party in return for a blow, or when Euaeon killed Boeotus for striking him in the presence of his friends, and was considered to have received such provocation that, when tried for the murder, he was only convicted by a single vote. I was publicly insulted and assaulted under circumstances of much greater provocation, and Meidias ought not to escape scot free, because I did not take the law into my own hands, but brought him before you, in full confidence that you would do your duty in punishing him.

§§ 77-82. The quarrel between us was of old standing, and dated from the time when he and his brother conspired with my guardians to get my property away from me on the pretext of an *avtidooris*. Thinking they had succeeded, they took possession of my house, grossly insulted my mother and sister, and as though the property were their own, gave my guardians a release from all claims upon them in respect of it. For all this I brought an action, and Meidias was cast in heavy damages, none of which I have been able to recover, owing to his dexterous manœuvres.

§§ 83-87. One of the worst of these manœuvres was his device for ruining Straton, the arbitrator in the suit in which I defeated Meidias. Step by step he allowed the case to go against him by default, except that he tried to bribe both Straton and the archons to falsify the record, and then at the last, taking advantage of a quibble as to the date, he attacked Straton in his absence, when he considered that his responsibility was at an end, and caused him to be disfranchised as guilty of official negligence.

§§ 88-96. And all this brutal conduct was to avoid paying a trumpery sum of 1000 drachmae, payment of which he preferred evading in this way, to moving for a new trial, as he might have done if he thought that he was wronged. The result is that Meidias has not paid one farthing of the damages in which he was con-

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demned, and that Straton, who might have escaped this calamity if he would have accepted from Meidias a bribe of fifty drachmae, stands before you to-day, a ruined man, deprived of all his rights as a citizen, and not even allowed to speak in court.

§§ 97-101. Surely a man who acts in such a way cannot be allowed to escape unpunished, either on the score of his being an unutterable blackguard, or because he is rich. Surely you will not listen to any plea for pity urged by or on behalf of a man who proves himself so pitiless: but will rather consider that a man should be treated by you in the spirit in which he treats his neighbours.

§§ 102-107. It is not the first time that he has attacked me. He hired a scoundrel like Euctemon to indict me for desertion, though they did not venture to bring the matter into court: and when the unfortunate Aristarchus was accused of murder, he tried by every means, including subornation of perjury, to make out that the actual murderer was myself. In fact he has stuck at nothing, as I can prove by the testimony of certain relatives of the murdered man, to whom he offered a bribe, if they would accuse me of having killed him.

§§ 108-113. The lawlessness of such conduct I will prove by presently producing the statute against bribery. Meanwhile I will ask any one of you to consider how he would have borne himself under such an accumulation of indignities. Meidias, instead of apologizing for his first misconduct, has heaped insult upon insult, outrage upon outrage; accusing me now of murder, now of desertion in the face of the enemy: at one moment attributing to me the troubles caused by his friend Plutarchus in Euboea, at another trying to prove me disqualified from being a senator: above all, bringing to bear against me all the advantages which wealth confers upon a man like him, in dealing with a man of such limited means as I possess.

§§ 113-115. The falsity of all his charges is made manifest by his own conduct. For after imputing all these crimes to me, he allowed me without interference to hold the most sacred offices in the state, even letting me be one of the three persons appointed to offer sacrifice to the Eumenides.

§§ 116-122. He was not even content with direct attacks upon

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myself; but in order to reach me, he trumped up a charge of murder against Aristarchus, a man with whom he was on intimate terms of friendship, even at the moment when he accused him: and then swore that he had said nothing to the prejudice of Aristarchus, whom he actually asked to effect a reconciliation with myself, as I can prove by credible testimony. And this is the man whom I am asked to let off, which I could not do without basely abandoning my duty.

§§ 123-125. Such conduct, gentlemen, you cannot possibly overlook, without deserting the duty which devolves on you of protecting the weak and needy. Men like Meidias may not always succeed in their malicious attacks, but it is for you to make it impossible for such enemities to continue in the state, by making a public example of those who abuse their position by committing them.

§§ 126, 127. And it is impossible that I should be thus outraged, without others being wronged as well: my fellow-tribesmen, my fellow-citizens, the laws, Dionysus himself, all are the victims of his madness, and all cry out for vengeance at your hands.

§§ 128-130. Nor can he plead that his treatment of me is an exceptional outbreak on his part, and so get off because of his general good character. On the contrary his misdeeds are countless in number, unparalleled in atrocity: and I need but mention a few of the worst to prove him many times over deserving of death.

§§ 131-135. What he most enjoys is uttering wholesale calumnies against his neighbours, as when he declared that the troop of cavalry, which went with him to Argura, was a disgrace to the republic; a charge which they might very well despise as coming from a man notorious for shirking service, and going on his campaigns with an outfit of sumptuous extravagance, and confining his military prowess to wanton attacks upon bodies of his fellow-citizens.

§§ 136-139. Meidias cannot urge that the charges against him are calumnies, for his character is too notorious, even though many of his victims are afraid to seek the protection of the law against so powerful a bully, who has at his command a perfect army of false witnesses. But what is formidable to individuals you may

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overcome by combined action, and if you strip him of his wealth, you will probably prevent him from committing further outrage.

§§ 140, 141. Immunity from previous prosecutions does not prove that he did not deserve them, so many causes make men unwilling to seek redress at law: still less does it prove him innocent of the present charge, of which you ought to take advantage as an opportunity of crushing him.

§§ 142-150. Alcibiades, a man distinguished by his birth, his talents, his personal services to the state both in war and at Olympia, was exiled, to the great detriment of the republic, for offences similar in kind, and rather less than more flagrant than those of Meidias, who, as a base-born, cowardly, slanderous bully, is surely not deserving even of such consideration as might reasonably have been shown to the other.

§§ 151-153. I am advised to compromise the suit, as having no chance against a man who will either bribe the jury or cajole them by talking of the great services he has rendered to the state. But I do not believe that the jury are either so mean as to accept a bribe, or so unintelligent as to give credit to the services of which he talks, as against those which I have done.

§§ 154-159. Though nearly twenty years his junior, I have served as many offices already as has Meidias. I was trierarch when the office involved the expense of half a ship, he only when the rich men gained the credit of the office out of the purses of the poor: I furnished a chorus of fluteplayers, of my own free will, he only the less expensive tragic chorus, under compulsion: I have expended large sums in the public service, he on a magnificent house and costly establishment for himself, with no advantage to the public.

§§ 160-168. But he gave a trireme to the state. True, but tardily, and for his own objects. He passed over two occasions when I and others gave them: and only offered one when he would otherwise have been obliged to serve with his cavalry troop in Euboea, and when he escaped the campaign by contributing the ship. True patriots like Niceratus and Euctemon did both: they gave the ship, but personally served in the campaign on land: Meidias played off his duty as trierarch against his obligations to the army, and recouped himself for the expense involved by bring-

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ing his ship home with a cargo of materials for his private residence and his silver works, as I adduce evidence to prove.

§§ 169, 170. But even if you estimate his services at his own valuation, you have never allowed any one, no, not even Harmodius and Aristogeiton, on the strength of public services, to violate the most sacred laws, as this man does, at their discretion.

§§ 171-174. The rewards you have bestowed on him have been far beyond his deserts, and see how he has used them. As steward of the Paralus he at one time plundered the people of Cyzicus of more than five talents, at another he failed to convoy your troops in time to accomplish the end for which you sent them: as commander of the horse, he did not even buy a charger for himself, and ruined his forces by proposing most pernicious laws.

§§ 175-181. I am not asking you to depart from your ancient customs, as I can give you ample precedents for what I call on you to do. Menippus only just escaped death, and was sentenced to a serious fine and heavy damages, for simply arresting a man against whom he had obtained judgement, who had come to Athens for the mysteries. Another, the father of an archon, was found guilty of lawless conduct on a *probolē*, for turning a man out of a seat in the theatre which he had occupied without authority: and he only escaped punishment because he died before the case came into court. Ctesicles was put to death for striking a personal enemy during a procession. The acts of Meidias were in themselves much worse, and he had not the excuses which these men might have urged.

§§ 182, 183. Poor men have suffered death, or been mulcted in heavy penalties for much less offences: Pyrrhus for acting as a juryman while owing money to the treasury: Smicron and Sciton for proposing illegal measures; and will you have mercy on a rich man who has habitually played the bully?

§§ 184-188. Do not let your characteristic mildness be an encouragement to evil doers. Let it be seen that each man shall reap the crop that he has sown, and if a man has been insolent and overbearing, do not let him off because, when brought to book, he begins whining and pleading the misery which his conviction will bring upon his children. His change of tone in itself proves his former misconduct to have been wilful; and if I have no children to

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bewail my wrongs, remember that wrong done by you to me is an injury done to the laws, and a violation of your judicial oath.

§§ 189, 190. He will try to prejudice you against me, by saying I am an orator. If that means one who advises you for your good, I admit the impeachment: but if he means one who uses his power of speaking to enrich himself at your expense, this does not apply to me, but to the men who will presently be found ranged, all of them, upon the side of Meidias.

§§ 191, 192. Or he will say that I have prepared my speech. Of course I have, except so far as he has done it for me, by supplying the materials: and it would have been better for him if he had spent more pains in preparing his policy in life, so as to see better what was right for him to do.

§§ 193-198. He will perhaps lay aside his tears and lamentations, which are so ridiculous in a man of his character, and revert to his plan of reviling those who occupy the position of his judges: and as before he vilified his comrades who were serving in Euboea, so, now that they have returned, he will vilify those who formed the court on the former occasion, as having been deserters and choristers and aliens and the like, claiming for himself the sole right to do as he pleases, in virtue of his wealth.

§§ 199-204. You may judge of what his future conduct will be, if you acquit him, by the shameless effrontery with which he has thrust himself into public notice, at a time when any decent person would have kept quiet in the face of the impending trial. And his manifestations have always been at the wrong seasons. In times of public rejoicing he has been silent, but on the occurrence of any disaster, he always plays the part of unpatriotic critic, showing how the people had brought misfortune on themselves: just as you now should show that he has brought your adverse verdict on himself.

§§ 205-207. His advocates support him, not because they believe in his innocence, but to annoy me. Eubulus, for instance, said not a word for him on the preliminary investigation, but now supports him in his anxiety to damage me, since he can find no opening for an accusation against myself.

§§ 208-212. And if you listen to the entreaties of rich men on his behalf, you will merely be strengthening the hands of the rich for the oppression of the poor, and will find no reciprocity on their

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part, if your position should one day be reversed. Far better will it be, by voting in accordance with the laws, to strip him of that superfluous wealth which has enabled him to set both the laws and justice at defiance: and if his friends dislike to see him reduced to the level of ordinary men, let them replace his losses out of their own pockets.

§§ 213-218. You cannot give in to the entreaties of his rich friends, and let Meidias off to-day, without being guilty of the grossest inconsistency. Not only did you vote against Meidias at the preliminary trial, when I could better have borne to be defeated, but when you feared that I might be induced to abandon the case, you implored me to persevere, as I have done: and if now you leave me in the lurch, and refuse to confirm your condemnation of Meidias, people will certainly think that you have been actuated by some unworthy motive.

§§ 219-225. Rather consider for yourselves what would be the consequences of such failure in your duty. At present you and all the other citizens can live without fear of molestation, under the protection of the laws. But the laws are only powerful, because they are enforced: and if you refuse them your support, not only shall I be in danger of further outrage, without any hope of redress, but you yourselves can have no security that you will not be the next to suffer by the violence of Meidias and his friends.

§§ 226, 227. In conclusion, I claim your verdict, as the legitimate result of your own conduct, when you showed your abhorrence of Meidias in the theatre before I had opened my mouth with a single word against him. I claim that you should be true to yourselves and to Dionysus, and by a righteous verdict, by making this man an example to the world, at once satisfy public opinion, secure safety for yourselves, and give me the redress to which I have a right.

NOTES

Τὴν μὲν ἀσέλγειαν καὶ τὴν ὕβριν. The use by Demosthenes of two nearly synonymous words, nouns, verbs, or adverbs, to express a single idea with greater emphasis, is to be carefully observed. In English we should generally produce the same effect by the substitution of an adjective for one of the nouns, or of an adverb for one of the verbs. Here 'the outrageous insolence.'

προύβαλόμην. *προβίβλεσθαι* is repeatedly used in this oration, though apparently not elsewhere, of bringing a person before the Ecclesia, by the process called *προβολή*, see Introduction. We may translate 'I laid a criminal information against Meidias before the assembly.' Cp. §§ 28, 175, 179.

τοῖς Διονυσίοις. Almost certainly the Great Dionysia, beginning on the 12th of Elaphebolion, or about the middle of March. This seems clear both from the importance which Demosthenes attaches to the festival, and also because any of the minor Dionysia would have been indicated by a distinguishing epithet.

παρὰ πᾶσαν τὴν χορηγίαν, 'throughout my whole tenure of office'; the annoyance being represented as extending along the whole period of time.

ἐφ' οἷς, sc. ἐπὶ τούτοις ἄ, the relative being attracted into the 2 case of its antecedent.

οὐδ' ἀπέβλεψεν, 'nor even so much as cast a glance at'; the idea conveyed by *ἀπο-* being that the members of the assembly did not turn their attention away from the case before them to irrelevant considerations.

κατεχειροτόνησεν. As the *προβολή* was laid before the legislative assembly, the votes were taken by show of hands, not by ballot: and so the correct term to express a conviction is *καταχειροτονεῖν*, not *καταψηφίζεσθαι*, as in a court of law.

πολλοί μοι προσιόντες. With these words the apodosis begins, and this requires to be marked more emphatically in English. 'Under these circumstances, gentlemen, many . . . came up to me, insisting with urgent entreaties.' The relation between a participle and a verb (*προσιόντες ἡξιού*) may often be adequately expressed, as here, by reversing them in English: very seldom by simply rendering them by two English verbs connected by 'and.' For the translation of the *Hendiadys* see on § 1.

εἰς ὑμᾶς, 'to you,' who are now sitting as *δικαοταί* to judge the matter magisterially.

δι' ἀμφότερα, 'for two reasons.'

ἐπὶ τῶν ἀλλων, 'in the remainder of his conduct.'

3 ὑμῖν: the *dativus ethicus*, marking the interest which the *δικαοταί* had in what Demosthenes had done, and practically making them the logical subject of the sentence: '*you will see* that I have scrupulously observed all the precautions which it was incumbent upon me to take.'

ἐπειδή τις εἰσάγει, 'since I am at last allowed to bring it into court.' An inferior magistrate, before whom a case was brought for preliminary hearing, if he thought it a fit matter to be tried before a higher court, was said *δίκην εἰσαγάγειν*, 'dare iudicium.' In the present case the preliminary hearing was before the *θεσμοφόρους*, whose interference seems to have been technically necessary, notwithstanding the sanction already given to the proceedings by the decision of the *προβολή*.

ἔξον. A concessive use of the accusative absolute of an impersonal participle, depending here on another participle, *οὐ λαβών*, not, as is more usual, on a verb. Cp. Plat. Alc. I. p. 115 B *οἱ δὲ οὐ βοηθήσαντες δέοντες ὑγεῖς ἀπῆλθον*; We may translate, 'though I might have received many sums of money which I did not take, if only I would drop the prosecution, and though I had to steal myself not only against many entreaties, and many proffered favours, but even against many threats.' *ἄστε μή*, 'on condition of not prosecuting,' 'if only I would not prosecute.' See Goodwin, § 587. 2.

4 ἀ δὲ ἐν ὑμῖν. With these words begin the second member of the sentence, answering to *ὅσα μὲν παρ'* *ἔμοι κ.τ.λ.* above.

ἡνώχληκε καὶ παρήγγελκε, 'he has troubled by his solicitations,'

ἡμώχληκε being the more general word, limited and defined by παρήγγελκε.

πρὸς ἐμέ, 'in meeting my complaint,' i. e. in the *προβολή*.

παρανόμων ἡ παραπρεσβείας. A γραφὴ παρανόμων is an action 5 brought against a man for proposing a law contravening some existing law. παραπρεσβεία consisted in misfeasance, or neglect of duty, on the part of an ambassador in the matter of his embassy.

οὐδὲν ἀν ὑμῶν ἡξίουν δεῖσθαι, 'I should not have thought it right to come before you as a suppliant.' It was a recognized practice in the Athenian law-courts for a defendant to work on the feelings of the δικασταί, by appeals to their pity for himself or his wife and family. Demosthenes says that this practice is not becoming in a prosecutor, who should seek a conviction only by appeals to fact; but he maintains that the present case is an exception, owing to the corrupt dealings and the outrageous violence of Meidias, which justify him in claiming the sympathy as well as the attention of the bench. The sentence in which he expresses this is very typical of the style of Demosthenes, and of the difficulty of translating his speeches. It begins with a long adverbial protasis, introduced by *ἐπειδή*, which however does not find its verb till after the interposition of some half-dozen participial and relative clauses. At the end of this accumulation of subordinate clauses, we come to the real protasis, consisting of two words, with an apodosis of four. If we attempt to render such a sentence into English with the same construction, we shall find our protasis hopelessly overburdened, and the close of the sentence will be disproportionately weak. In such sentences, and they are very numerous in Demosthenes, it will generally be found well to begin with a categorical statement, and to mark the connexion of cause and effect, not by a 'since' at the beginning of the sentence, but by an adverb of consequence, 'and therefore' or the like, at the beginning of the Greek apodosis. Thus the present sentence might run, 'Now Meidias brought corruption to bear upon the judges, and my tribe was in consequence unjustly deprived of the tripod, and I myself have received blows and insults, such as I suppose never before fell to the lot of any other man in my position. Under these circumstances, as I am only seeking to carry out the verdict which the people of Athens was induced by its sympathetic

wrath to pass against him, I shall not shrink from adding entreaty to my argument.'

τὸν τρίποδα. Tripods, for use in sacrifice, were commonly dedicated to the service of temples, especially of Phoebus and Dionysus. It was probably because the Dithyrambic choruses formed a part of the cult of Dionysus, that the provider of the successful chorus received a bronze tripod as the prize of his exertions.

6 ἐγὼ νῦν φεύγω, 'I am now in the position of a defendant.' The argument of Demosthenes is not quite easy to follow, but it depends on an ambiguity in the word *συμφορά*. It has a special application to the condition of a convicted defendant, as being for the time *ἄτιμος*, deprived of his civil rights. Demosthenes says that he, by the influence of Meidias, has been deprived of his right to obtain satisfaction for the injuries which had been done to him, and therefore that he was involved in the *συμφορά* of a defendant, and was therefore justified in employing the means of self-defence which were allowed to a person on his trial.

7 τὸ πρᾶγμα, 'the whole question'; involving much wider issues than the decision whether Meidias should on the present occasion be convicted of an outrage on Demosthenes. He is especially desirous of bringing these wider issues before the court, as proving that the prosecution was something more than a private action, though technically this was already proved by his gaining a decision in his favour at the *προβολή*.

8 εἰ τις οὖν . . . ἄρα. There is no tautology in the combination of the two particles *οὖν . . . ἄρα*, each having its own distinctive force and application. *οὖν* is merely the inferential adverb, connecting the two sentences, 'if therefore,' whilst *ἄρα* modifies the meaning of *εἰ*, to which it is often attached in a similar way. Here it signifies, 'if we are to suppose that.' Cp. Thuc. iv. 86. 3 καὶ εἰ τις ἴδιᾳ τινὰ δεδιώκει ἄρα ἀπράθυμός ἐστι, 'even if it be true that any one is disheartened.'

προσέχων, 'attentively,' with the common ellipse of *τὸν νοῦν*.

ἀναγνώσεται . . . λέγε. *ἀναγνῶνται* and *λέγειν* are applied almost indiscriminately by Demosthenes to the action of the clerk of the court in reading laws and other documents; but strictly *ἀναγνῶνται* is specifically 'to read'; *λέγειν* 'to cite' by reading or otherwise. *λέγε* may therefore be rendered 'let us hear.'

αἱ προβολαὶ : the law relating to *προβολαὶ* generally.

NOMOS. The laws thus quoted in the speeches of Demosthenes are for the most part spurious, very often made up from the orator's comments upon them. This one, however, perhaps alone among those quoted in this speech would seem to be genuine. It is strictly relevant to the object for which it is quoted, its phraseology is more concise and more technical than the references made to it by the orator, and it contains one important proviso, ὅσαι ἀν μὴ ἐκτετεισμέναι ὥστι, to which no allusion is made by Demosthenes, and which could therefore not have been concocted from his speech.

Τοὺς πρυτάνεις. The *βουλή* at Athens, as remodelled by Cleisthenes in 510 B.C., consisted of 500 members, fifty from each of his ten tribes. Each of these companies of fifty, under the name of *πρυτάνεις*, presided in turn for thirty-five days both in the *βουλή* and in the *ἐκκλησία*, and in common with the *στρατηγοί* had the right of summoning meetings of the *ἐκκλησία*. For convenience the body of *πρυτάνεις* was subdivided into five bodies of ten each, which again in turn carried on the active duty of the *βουλή*, under the name of *πρύεδροι*, for a week, one of their number being chosen each day as President (*ἐπιστάτης*). The expressions therefore in the law quoted, and in Demosthenes' comment on it, are quite consistent, the *πρυτάνεις* summoning the meeting of the *ἐκκλησία*, and the *πρύεδροι* managing the business when they met.

ἐν Διονύσου, i.e. in the theatre, where meetings of the Ecclesia were occasionally held even in the fifth century (Thuc. viii. 94), and where in the time of Demosthenes the first meeting after the Dionysia was regularly held. Cp. § 206.

τῶν Πανδίων. Nothing is known for certain either about the etymology or about the character of this festival, which was held just after the Great Dionysia, on the 14th of Elaphebolion.

χρηματίζειν, 'should open the proceedings,' the word comprising the duties of the *πρύεδροι* in announcing the subjects for discussion, in causing the bill passed by the *βουλή* (*προβούλευμα*) to be read, and in giving the orators leave to speak. The subject of the verb is probably *τοὺς προέδρος*, whose functions in the matter would be sufficiently understood to make it unnecessary to name them, especially as they would be included in the *πρυτάνεις*.

ἐκτετεισμέναι ὥστι, 'have been settled out of court': as it is said in

§ 218 that Aristophon *ἔλυσε τὴν προβολήν* by restoring certain wreaths which had been the subject of dispute, or as might be done by the payment as damages of a sum of money, to be assessed by the archon.

9 περὶ ὧν διώκηκεν, 'about the matters that have fallen under the management of the archon': i.e. about the proceedings at the festival, which in the case of the Great Dionysia were under the superintendence of the Archon Eponymus.

καλῶς . . . ἔχων ὁ νόμος, 'and a very good and beneficial law too, gentlemen': the participle being in close connexion with *ἔστιν* at the beginning of the sentence.

ἀν ποιεῖν, 'what must we suppose they would have been likely to do.' *ἄν* going with *ποιεῖν*, which represents in *oratio obliqua* the imperfect indicative of the *oratio recta*.

10 ΝΟΜΟΣ. This law is probably not genuine.

Θαργηλίων. The Thargelia, on the 6th and 7th of Thargelion, was a festival of Apollo and Artemis, so that its mention in a Dionysiac law is suspicious. We know, however, from Antiphon that its privileges were guarded with the same jealousy as those of the Dionysia: *ἐπειδὴ λορηγὸς κατεστάθη εἰς Θαργήλια . . . τὸν λορὴν συνέλεξα ὡς ἐδυνάμην ἄριστα, οὕτε ζημιώτας οὐδένα, οὕτε ἐνέχυρα βίᾳ φέρων, οὕτ' ἀπεχθανόμενος οὐδενί.* Ant. de Chor. p. 142. 31.

ἐνεχυράσαι, 'to take a pledge from any one.'

τῶν ὑπερημέρων: see on § 81.

περὶ τῶν ἄλλων τῶν ἀδικούντων. Reiske's emendation *τῶν ἄλλοι τι δίκαιονται* brings this more into accordance with ordinary Greek usage, but minute criticism is perhaps rather thrown away on a spurious law. In any case the other offenders referred to are only those who have violated the law affecting the festivals, as is shown by their being liable to *προβολαί* in the assembly that took cognizance of such offences.

II τοὺς ὑπερημέρους, 'those who were behindhand in the payment of their debts.'

οὐ γάρ ὅπως, κ.τ.λ., 'For not only did you not think it right,' &c. This expression is doubly elliptical, first in omitting the main verb, *οὐ λέγω ὅπως*, or the like: and secondly in suppressing the negative which is implied after *ὅπως*. This suppression is found most regularly when the opposed clause is introduced by *ἄλλ' οὐδέ*, the

negative which follows throwing its meaning back over the *oὐχ ὅπως*: but it is extended by analogy when the second clause, as here, though affirmative in form, so directly contradicts the first as to be virtually a negative. See Riddell, § 152 b.

ἢν ἀν ἐκ τῶν ιδίων πορίσαιτό τις, *ār*, which is found in all the MSS., is justified here by the fact that the optative merely represents what would have been subjunctive in the *oratio recta*. See Goodwin, § 692.

τὰ δίκη καὶ ψήφῳ, κ.τ.λ., 'the goods which by the judgement passed in a court of law become the property of those who won the verdict, you allowed, at any rate during the time of the festival, to remain in the hands of those who have lost their suit, in whose possession they had previously been.' ἐξ ἀρχῆς: before the question of ownership was raised by the institution of the suit.

προσενέτειν, 'lavished upon me as the crowning point of his 12 iniquity.' The double compound, which does not occur again before Plutarch, seems to have been coined by Demosthenes to do justice to his indignation.

Ἐπειδὴ γάρ, κ.τ.λ. The construction of this elaborate sentence 13 calls for careful analysis. The main protasis is ἐπειδὴ παρελθὼν ἴπεσχόμην, to which the intervening participial and relative clauses are subordinate: the apodosis consists of two co-ordinate propositions, each with two subdivisions, ὑμεῖς μὲν . . . ἀπεδέξασθε . . . καὶ . . . ἐποίησατε, and Μεδίας δὲ . . . ἡχθέσθη καὶ παρηκολούθησε. In English the connexion will be best preserved by breaking up the sentence, and marking the inter-dependence of clauses by adverbial expressions rather than by conjunctions. 'For this was now the third year that the tribe Pandionis had been left without a flute-player till the assembly was actually convened at which by law the archon is bound to allot the flute-players to the choruses: and when abusive words were passing to and fro, the archons finding fault with the superintendents of the tribes, and the superintendents with the archons, then I came forward as a volunteer for the office of choregus, and when the lots were cast the first choice of a flute-player fell to me. Under these circumstances, gentlemen, you all showed as clearly as possible your approbation, both of my office, and of the allotment, &c.'

τοὺς αὐλητάς. This is the *locus classicus* concerning the appoint-

ment of flute-players to accompany the dithyrambic choruses, and we gather from it that a good flute-player had great influence on the success of a chorus. The state seems to have provided as many flute-players as there were competing choruses, one for each tribe, and the right of choice in turn was determined among the choregi by lot. The flute-player accompanied the recitative, as well as the lyric portions of the performance. He was paid by the choregus. It must be remembered throughout that the performances in question were those of the dithyrambic choruses, the rivalry in which lay between the tribes which provided them, not of the tragedies, in which the competition was between the individual poets. See Haigh, Attic Theatre, p. 14.

τῶν ἐπιμελητῶν τῆς φυλῆς. Of these we hear nothing elsewhere, except in some inscriptions. They were probably not permanent officials, but appointed to look after the interests of the tribe as occasion required.

Ἐθελοντής. We learn from the second argument to the speech that Meidias maintained that Demosthenes being only a self-constituted choregus, *αὐτοχειροτόνητος*, had none of the privileges of a duly appointed officer, and that accordingly his person was not sacred. Demosthenes does not touch upon this point.

14 ἐπαγγελίαν, 'my voluntary offer.' The noun appears not to occur in this sense elsewhere in Classical Greek, except in Aristot. Eth. N. ix. 1. 6. but ἐπαγγέλλεσθαι is common in the sense of making an unsolicited promise.

ὡς ἂν ἐπαινοῦντες. A second *ἐποιήσατε* must be here supplied, 'in such fashion as ye would have done if cheering with sympathetic pleasure.'

ὡς ἔοικε. This phrase, and *ὡς εἰπεῖν*, are continually used by Attic writers after universal expressions, to avoid the charge of presumption, and to anticipate the possibility of being met by one or two contradictory instances. They are an apology, not for the form of expression, but for the boldness of the statement.

15 ἐναντιούμενος, κ.τ.λ., 'opposing me in the matter of my chorus singers being exempted from military service': i.e. 'trying to prevent me from getting them exempted.' No allusion is found elsewhere to this custom of exempting members of a chorus from military duties, except a statement in the so-called Commentaries

of Ulpian, which may very well have been founded on this passage. Some editors, from a marginal gloss in one MS., read *μὴ ἀφεθῆναι*, but *ἐναντιοῦσθαι*, like *κωλίειν*, is used with the infinitive either with or without the redundant negative.

ἐπιμελητήν, 'general manager of the festival,' as distinguished from the *ἐπιμεληταὶ τῶν φυλῶν* mentioned above.

τῷ μὲν ἐπηρεαζομένῳ . . . ἔξω οὖσιν. The difference between the participles with and without the article should here be noticed. 'To myself, *who was* the object of his outrageous insolence'; 'to you others, *inasmuch as you were* not personally concerned in the matters.'

τῶν δεινοτάτων, not, with Schaefer, 'of the worst among the atrocities committed by Meidias,' but general, 'of the worst atrocities that man could commit.'

τῶν μετὰ ταῦτα is a characterizing, not a partitive genitive. 16 There is an extravagance of insolence in his subsequent actions which I am going to bring before you'; not 'of his subsequent conduct the actions which I am going to lay before you form the climax.'

τέως ἀν χρησθῆ, 'till its use is over,' and so practically, though not literally, 'so long as it is in use.' The form *τέως* is found in all the MSS. here and in F. L. p. 446. 3, Lept. p. 484. 22; and it has the bulk of manuscript evidence also in its favour in Olynth. ii. p. 24. 2: but it does not appear to be elsewhere used as a conjunction in Attic Greek, except in the doubtful speech against Aristogeiton, p. 791. 14. Shilleto, following Buttmann, is inclined in all these passages to read *τέως ἔως*.

μοί. The MSS. all have *μον*, which, however, could hardly be taken with *τὴν ἐσθῆτα καὶ τοὺς στεφάνους*, the only words with which it could conceivably be connected. *μοί* is a *dativus incommodi*, 'to injure me by destroying.'

διέφθειρεν, here and where it first occurs in § 17, is obviously the aorist, 'he succeeded in destroying them; the destruction, though partial, being complete as far as it went: and 'he corrupted my trainer,' not merely 'he tried to corrupt him.' In the second place, however, where it occurs in § 17, *τὸν ἄρχοντα διέφθειρε*, it is as manifestly imperfect, both from its combination with *συνῆγε*, and because the attempt to corrupt the archon was unsuccessful. With

ὅτετέλεσεν the aorist sense returns: 'he persevered to the end in doing me harm and giving me an indescribable amount of trouble.'

17 τὸ πράγμα αἰσθόμενος is antecedent to and grammatically dependent on ἀπελάσας, 'having turned the man off when he perceived the trick.'

συγκροτεῖν, 'to weld together,' and so, 'to get it into form.'

οὐδὲ ἀν ἡγωνισάμεθα, 'we should not even have entered into competition for the prize.'

τὰ παρασκήνια, 'the side entrances to the stage,' called also πάροδοι.

προσηλῶν, κ.τ.λ., 'positively nailing them up, though he was a private individual and they were public property.' Ulpian points out that the reason for thus barring the side entrances was that delay, and consequent discredit to Demosthenes, might be caused if the chorus were obliged to come round by the front entrance.

18 ἐν τῷ δήμῳ: at the meeting of the ἐκκλησίᾳ, referred to in § 13.

πρὸς τοῖς κριταῖς: before the judges, who awarded the prize to the best chorus. On each of these occasions the jurymen in the present trial would probably most of them have been present, not as jurymen, but as private citizens.

οἱ καθήμενοι, 'those sitting on the bench.'

προδιαφθέρας is an emendation by Wolf for the somewhat pointless reading of the MSS. προσδιαφθέρας.

τῶν ἀνδρῶν, 'the choruses of men,' as opposed to οἱ παιδεῖς referred to in the law quoted in § 10.

τοῖς νενεαντευμένοις, 'his acts of wanton insolence,' such as were proverbially characteristic of the *jeunesse dorée* of Athens.

19 ἐφ' οἷς . . . προύβαλόμην, 'which I made the grounds of my προβολή.' see on § 1.

πονηρίας, 'deeds of villainy'; the plural of the abstract noun being commonly used for concrete exemplifications of the quality which it denotes. So ἀρεταῖ, 'deeds of valour,' Thuc. ii. 35. 1.

20 καὶ ταλλα δῆ, 'to say nothing of the other advantages which he has to back him.'

διελύσαντο, 'they compromised the matter,' the middle voice marking that they brought it to an end by mutual agreement.

ἴσως λυσιτελέαν, 'considering that it paid them quite as well':

the issue of a trial being at least uncertain, with Meidias as their opponent.

τὴν μὲν οὖν ὑπὲρ αὐτῶν δίκην, κ.τ.λ., ‘and so, whatever may be the case with the others, those who have yielded to persuasion have secured the amends due to themselves, but the satisfaction due to the violated laws it now devolves upon you to exact.’

ἐν τίμημα, ‘one assessment to cover the whole series of offences.’ 21 This is a good instance of the licence of the Athenian law-courts, in admitting irrelevant issues to create a prejudice against a defendant. The wrongs done by Meidias to other men at other times had no bearing whatever on the present trial, but it was quite in accordance with Athenian custom to allow the opposing counsel to expatiate on such points.

ΜΑΡΤΥΡΙΑ. The spurious character of the depositions introduced into this speech is sufficiently evident from the fact that, as the trial never came into court, no evidence can ever have been given. But independently of this, we have no evidence anywhere that such depositions were preserved at all.

καταγίγνομαι, ‘I reside’; a meaning of the word apparently not found elsewhere in any Greek prose author.

ἐκδόντος, ‘having given me a commission for.’ So ἀνδράντι
ἐκδεδωκώς κατὰ συγγραφήν, de Cor. p. 268. 10.

περὶ ὧν τοὺς ἄλλους ἡδίκηκεν. In § 19 Demosthenes had said that 23 he had a whole series of charges to bring against Meidias in connexion with wrongs which he himself had suffered at his hands. Of these he gives details of none except the raid upon the premises of the goldsmith, and that though he expressly bids the clerk of the court read the goldsmith’s evidence. See Introduction.

ὑπὲρ τούτων. In Demosthenes the meanings of *περὶ* and *ὑπὲρ* are 24 not always easy to keep distinct from each other, but here *ὑπὲρ* seems to mean rather ‘in support of these charges,’ than simply ‘bearing upon them.’

πρὸς ἔκαστον ἀπαντᾶν, ‘be ready to meet him on each point as it occurs.’

ἐκεῖνο, like *illud*, is the pronoun commonly used in reference 25 to a point which is immediately to be defined or explained, where we ordinarily use ‘this.’

εἴπερ, κ.τ.λ., ‘granting it to be true that I had been treated as

I allege.' *εἰπερ* is very commonly thus used to express 'granting for the sake of argument,' without committing the speaker to a belief in the truth of what it introduces.

ἐπεπόνθειν. The form in *-ειν* of the pluperfect seems by the time of Demosthenes to have supplanted the earlier and more normal form in *-ει, -η*, though a careful revision of the text has established the earlier form as correct at least in the prose writers of previous date, including Plato.

δίκας ιδίας λαχεῖν, 'to bring a private action against him.' A person was said *δίκην λαχεῖν*, 'to get leave to bring an action' from the proper magistrates, ordinarily the *θεοροθέται*, perhaps because the priority as between the prosecutors in different actions was determined by lot.

ὑβρεως. *ὕβρις* might be the subject either of a public or a private trial, according as any official position of the outraged person was or was not pressed against the defendant. Demosthenes had given his prosecution a public character by instituting the *προβολή*, and this is what is implied in *δημοσίᾳ κρίνειν*.

τιμηττα ἐπάγειν, 'to assess the penalty,' as was done in any *ἀγών τιμητής*, or suit where no definite penalty was fixed by law. This is here evidently part of the course suggested on the part of Meidias, being connected, not as some have thought with *ἐμμονίᾳ κρίνειν*, in which case the conjunction would have been *αὐτέ*, but with *δίκας ιδίας λαχεῖν*. It seems probable indeed that, whether Demosthenes had proceeded by *γραφή δημοσίᾳ*, or by *δίκη ιδίᾳ*, the trial would equally have been an *ἀγών τιμητός*, but Demosthenes assumes throughout his speech that in the former case no penalty would have been possible but death.

παθεῖν η ἀποτεῖσται. This formula for the division of penalties, into personal punishment and pecuniary fines, seems to have been part of the regular phraseology of the law-courts. We find it again, in the same words in Plat. *Apol.* p. 36 B, and *Xen. Mem.* ii. 9. 5.

26 *προύβαλόμην*, 'if I had proceeded by ordinary indictment instead of by *προβολή*?' See Introduction.

παρ' αὐτὰ τάδικήματα, 'at the time when the several offences were committed,' the stream of prosecution flowing as it were side by side with the stream of offences. So de Cor. p. 229, 19, &c. It is the idea of a series of offences which justifies this use of the accusative

with *παρά*, so that it apparently would not be so used of an individual act.

παρεσκευάζετο. The imperfect tense, because the dresses were still in the hands of the costumier. Another reading, however, but of less authority, is *παρεσκεύαστο*.

πάντ' ἀν ἔλεγε, 'would have been for urging,' 'would have thought 27 it right to urge.'

φεύγοντος . . . καὶ ἡδικηκότος, 'of a defendant who is conscious of guilt.' An innocent man, Demosthenes implies, would desire his trial to take its natural course.

διακρουόμενον . . . λέγειν, 'to evade the method of gaining redress which is before the court, by saying that the right one is that which has not been adopted.'

ἀσελγαίνοντα, 'claiming such licence.'

δίδωσι γάρ, 'of course it does'; and in giving me the choice 28 entitles me to adopt the course which I prefer, and that is the one which he must meet.

τοῦτ' αὐτὸν προύβαλόμην. The double accusative, one of the person charged, the other a cognate accusative of the charge preferred, is quite regular with verbs of accusation. Cp. de Cor. p. 311. 5 *οὐδεμίαν γὰρ πώποτ' ἐγράψατό με οὐδ' ἐδίωξε γραφήν*.

τὴν πλεονεξίαν. It would seem from this that, as in English law, if a plaintiff indicted a person who had wronged him in a criminal court, as an offender against the public peace, he forewent any claim for personal damages which he might have asserted in a private suit. If the punishment were a fine, it would go into the treasury. Hence *παραχωρῶ τῇ πόλει*, 'I surrender to the state the satisfaction which I might have secured for myself.'

εἰκότως, 'reasonably,' as distinguished from *ἐκ τοῦ εἰκότος*, or *ὡς εἰκός*, 'probably.'

τούτῳ πολλῷ, 'he will press the following line of argument at 29 great length.' Cp. Aesch. in Ctes. p. 85. 33 *πολὺν τὸν Ἀλέξανδρον καὶ τὸν Φιλίππον ἐν ταῖς διαζολαῖς φέρων*, 'freely using the names of Alexander and Philip.'

διὰ Δημοσθένην, 'to gratify Demosthenes.'

συνάγειν, 'to amass against me'; like the Latin 'conflare.'

οὐδίνα γάρ, κ.τ.λ. The argument of Demosthenes is founded on 30 the impersonal character of the laws, with which alone the *δικασταί*

are concerned. Their judgement has nothing to do with who the prosecutor and the defendant severally are, only with the question of whether the law has been violated: and the laws were passed not in view of individual offences, but before the occurrence of the offence, so that those who passed them could not have been biased by personal considerations, 'without its being known who in the future would be either the perpetrators or the victims of wrong doing.' The use of the future middle in a passive sense is an ordinary feature in Attic Greek of this period, but *δύκιστεσθαι* is so found as early as Thucydides, vi. 87. 4.

ἔστεσθαι, 'it shall be possible for all.'

κολάζητε, κ.τ.λ. The present tenses are to be noted, 'so often as you take measures for punishing any one in accordance with the laws, you are not giving him over to his accusers, but establishing the authority of the laws in your own interests.'

31 Δημοσθένης. Meidias, he says, is trying to narrow the issue, as though only individual interests were concerned. It does not seem necessary to attach any significance in the mouth of Meidias to its being specially Demosthenes, as though he had said 'a creature like Demosthenes,' or 'a personal enemy.' Demosthenes' point is to justify his taking action as a public officer, not as a private citizen.

κοινός, 'of general application.'

τοῦτο δ' ὅσον δύναται, 'the significance of which.'

32 ἴστε δήπου, κ.τ.λ. The point of Demosthenes' argument is that any *θεσμοθέτης* may be considered from two points of view, either as an official, or apart from his official character as the citizen Nicias, or Alcibiades, or whoever he may be (*ὅστις δίποτε*). If he is assaulted in his private character, then, notwithstanding the fact that he is an archon, the assault would be met by a private suit, either for the punishment of the offender (*γραφὴ ἴδια*), or for damages (*τοίκη ἴδια*). But if he were assaulted when acting in his official capacity, then it would be met by a state prosecution (*γραφὴ δημοσία*), and conviction would entail *ἀτιμία*, or deprivation of all rights of a citizen, either permanently or till his offence was purged, according to the magnitude of the crime. An outrage upon a *θεσμοθέτης*, *qua* *θεσμοθέτης*, is an outrage on the majesty of the state.

ἢδη, *ipso facto*.

προσυβίζει, the *προσ-* is emphatic, ‘outrages *not only* the laws but your official crown *as well*, and the name of the state?’

τὸν ἄρχοντα, ‘the Archon Eponymus,’ as distinguished from the 33 θεσμοθέται, the six junior archons. The position of *τὸν ἄρχοντα*, preceding the hypothetical particle *εἴν*, is easily accounted for by its being the common object of the two hypothetical clauses. We should give it the same position in translation, only that the absence of inflexional cases in English makes it necessary to give it an independent construction: ‘and just in the same way with the archon; if any one assaults him when wearing his crown of office,’ &c.

τούτο τοῦτο, which recurs in § 39, is used purely adverbially, like τούναντιον, τοῦτο μὲν . . . τοῦτο δέ and other neuter accusatives limiting a verbal notion. Syntactically they may be looked upon as accusatives in apposition with the general notion conveyed by the sentence. See Riddell, § 18 β.

ἄδειαν, ‘inviolability of person.’ *ἄδεια* is in the most general sense ‘freedom from the danger of personal molestation,’ which may be either for a time, as by the grant of safe conduct to an enemy, or permanently; and this either as in § 210, as secured by laws to all Athenian citizens, or (as here and in de Pac. p. 58. 16 τὸν ἵποκριτὴν τῷ τῆς τέχνης προσχήματι τυγχάνοντ’ *ἄδειας*), in virtue of a special sanctity of office, just as the tribunes of the commons at Rome were *sacrosancti*.

προσήκεν and similar words are used in the apodosis of a hypothetical sentence without *εἴν*, when the infinitive represents the real apodosis. In point of fact the appropriateness is unconditioned, it is the action expressed by the main verb which depends on the hypothesis. The meaning here is ‘he would probably have been liable to give satisfaction by a private suit.’ See Goodwin, § 421.

ἱερομηνίας, ‘during the sacred period of the festival.’ This would 34 in strictness be determined by the phase of the moon, not by the days of the month, the word being etymologically connected with μήνη, and not with μήν.

καὶ ταῦτ’ . . . ἡμέραις, ‘and that too actually during the very days.’ καὶ ταῦτα might here be explained in strict grammar as a cognate

accusative with *ἰβρίζετο*, but Demosthenes was more probably using it idiomatically, without considering whether in the particular case it was grammatically justified. The reading is a satisfactory emendation by Reiske for the reading of the MSS. *καὶ τὸ ταιταῖ*.

εὔορκα, 'such a line of action would be in accordance with your oaths.' Another reading, which gives good sense, but has less authority, is *ἔνορκα*, 'what you are sworn to do.'

35 *αἰκεῖας*, 'assault,' viewed as injury done to the victim of it, whereas *ἰβρίς* considers rather the violation of the laws of the state. The same act might be treated as either, but as *ἰβρίς* the offence would assume a more serious aspect. Demosthenes implies that the act of Meidias could have been punished under the old laws, *οὐ πιλαι ἤταρ*, either as *αἰκεῖα* or *ἰβρίς*, but that the Athenians considered such an act when committed against a *λαοῦτος* as so outrageous, that it required to be further marked by a sacred law, carrying with it the sanction of more condign punishment.

πότερα μὴ δῷ: the deliberative subjunctive of the rejected alternative passing into the more ordinary conditional construction of that which is accepted. 'Is he to be exempt from all punishment, or should he rather, if rightly served, be more severely punished?' The change leads more easily to supplying *ἄν δοίη*, which is alone possible with the answer of Demosthenes.

36 περιύοντα συλλέγεν, 'that he is going about to collect information.' We find the construction reversed with *περιέρχομαι*, as in Plat. *Apol.* p. 30 A *περιέρχομαι πείθων ὑμῶν καὶ νεωτέρους καὶ πρεσβυτέρους*.

τὸν πρόεδρον: one of the *πρυτάνεις* presiding for the week. See on § 8.

ἔναγχος, 'only the other day': a rare word, apparently confined to Attic Prose and the comic writers.

ἐπλήγη. According to Ulpian, he was assaulted by some young revellers for trying to rescue a flute-girl from their clutches. But the explanation is very probably evolved from the passage.

ώς . . . ὄργιουμένους. The participles of personal verbs are used in the accusative absolute with their nouns, only as a rule when preceded by *ώς* or *ἄσπερ*. Without one of these particles they are only so found in the neuter gender, and that rarely; cp. *Ildt.* ii. 66 *ταῦτα δὲ γυγνόμενα, πένθεα μεγάλα τοὺς Αἴγυπτίους καταλαμβάνει*.

37 εἴπερ, 'if we start with the principle that,' &c.

τοῦ δὲ μηδένα, κ.τ.λ., 'the only way to prevent any one from committing outrages in the future would be that every convicted offender should render adequate satisfaction.'

δι' ἐκεῖνα, 'just because of the cases which evaded punishment.'

ἄγνοιαν, 'ignorance,' not of the fact that he was breaking a law, 38 but that his offence was aggravated by the victim being a magistrate. He must have known that he was committing an assault: in the darkness he may not have realized whom he was attacking, and this ignorance of the special details of the position (*τῶν καθ' ἔκαστα*, Arist. Eth. N. iii. 1. 16) would suffice to prevent his being guilty of the deeper crime.

ὁργῇ, κ.τ.λ., 'having let his passion and the hastiness of his temper outstrip his reason, struck the blow under a false impression.' The reading in the text, though of inferior manuscript authority, seems to give the sense required by the context. The best MSS. read φθάσατ *τὸν λογισμὸν ἀμαρτών* ἔφησεν, 'Polyzelus said that in committing this error he let his passion outstrip his judgement'; but what we want is not the defence of Polyzelus, but the criticism of Demosthenes upon the action. The same objection applies to Wolf's emendation, φθάσας . . . ἀμαρτέν *ἔφησεν*, 'he said that he committed the error through letting his passion outstrip his judgement.'

ἐχθρός γε. The force of *γε* is to point out that his being an enemy of old standing would have afforded a natural explanation of the action. 'The idea that he was an enemy to start with we may at once dismiss.'

έφ' ὑβρεῖ, 'from mere love of outrage.'

μεθ' ἡμέραν, 'in full daylight,' as opposed to *σκύτους καὶ νυκτίς*: *εἰδώς*, as opposed to *δι' ἄγνοιαν*.

οὐδὲν ὅμοιον. The Thesmophetes had brought the case into court. 39 and then compromised the suit: the Proedros who had been assaulted by Polyzelus did not even go so far, but settled the whole business out of court. Demosthenes was resolved to leave his whole grievance to be dealt with in accordance with the laws.

ὑπὲρ ὑμῶν . . . φροντίσας, 'having bestowed no thought on what was due to you and to the laws': *ὑπὲρ*, rather than *περί*, as implying that he should have considered how he could maintain the rights of the court. So Olynth. i. p. 9. 13 εἰπερ ὑπὲρ σωτηρίας αὐτῶν φροντίσετε.

πεισθείς . . . καθυφείς. The dependence here of one participle on another is noticeable. 'He will be found to have compromised the suit for some paltry sum of money privately agreed upon.' This use of *καθυφέναι* is found again, § 151 *καθυφέναι τὸν ἀγῶνα τουτονί.*

ταῦτὸ τοῦτο. See on § 33.

ἔρρωσθαι, κ.τ.λ., 'having wished you and the laws a very good morning': a favourite expression with Demosthenes, always in a contemptuous sense. So de Cor. p. 278. 6 ἔρρωσθαι φράσις πολλὰ Κιρραῖος καὶ Λοκροῖς. Cp. de Pac. p. 62. 21, F. L. p. 419. 12.

40 εἰ δ' ὑπέρ, κ.τ.λ., 'but if he wishes to defend the actions which I have made the subject of my accusation against Meidias, anything else would better serve his cause than this.' It is to be noticed that the subject of this clause is not Meidias, but the supposed intervener, *ὁ κατηγορεῖν Βουλόμενος.*

φυλάξας καὶ ἀποδεδωκώς. By the use of these words Demosthenes implies that what *he* had received as a sacred trust was the duty of avenging the laws, &c. This trust he had conscientiously maintained intact, and now placed back in the hands of those from whom he had received it.

ἀν βιάζηται, 'if he have recourse to violence in the course of his argument.' So in § 205 φηγίνειν καὶ βιάζεται, 'he alleges against me with such violence.'

41 ἀν . . . ὑπάρχῃ, 'if you come to this resolution *before he begins to speak*, he will not have left him one single word to say.'

ἀνθρωπίνη καὶ μετρία, 'what excuse that any decent man could urge.'

νὴ Δία is continually used by Greek orators as introducing a plea supposed to be urged by an opponent, like *at enim*, only with more implication of contempt. 'Indignation, I suppose he will say.'

τυχόν is here probably an accusative absolute, as in de Cor. p. 302. 2 ἐπεπέσμην μὲν ὑπὲρ ἔμαντοῦ, τυχόν ἀνασθήτως. 'This is perhaps what he will say.'

ἀλλά, κ.τ.λ. 'But, in answer to this I will say that, whatever a man may be led to do from leaving his reason behind him in the heat of the moment, even though it may amount to outrage, this he may say he has done from passion.'

τοῦ μὴ μετ' ὄργῆς, sc. *πράττεσθαι*, 'is so far removed from being

an act of passion.' *μή* here simply reflects the negative idea contained in *ἀπέχει*.

ἢδη = *ipso facto*, 'is there and then convicted.'

δπηνίκα . . . φάνεται, 'from the moment that he is caught,' with 42 an undermeaning of causation that is rare in δπηνίκα. But cp. de Cor. p. 230. Ι δπηνίκα ἐφαίνετο ταῦτα πεποιηκώς.

βλάβης, 'damage done,' without any connotation of guilt attaching to the person doing it. Thus βλάβαι are divided by Aristotle into three classes, ἀτυχίματα, mere accidents, ἀμαρτήματα, misadventures, which might have been anticipated, and are therefore blameable, but are yet free from malice, and ἀδικήματα, injuries intentionally inflicted. Eth. N. v. 7. 6-8 ἡ τις ἄκων βλάπτει would include ἀμαρτήματα and ἀτυχίματα, and call for redress, but not for punishment.

οἱ φονικοί, 'the laws respecting homicide.' Death, exile, and confiscation of goods, being severally punishments awarded by the laws to homicide, are quite logically connected by *καί*, though in English we should rather look to the incompatibility of death and exile, and connect them by a disjunctive conjunction.

αἰδέστεως is here not 'compassion' generally, but mercy shown by the next of kin, whose forgiveness of unintentional homicide was sufficient to exempt the culprit from punishment. φιλανθρωπία is the more general term, 'leniency and consideration' would adequately represent the two words.

δόφλῶν δίκην, 'having become liable to pay a penalty'; δόφλεῖν, 44 though commonly referred to δόφλισκάνειν, being the regular aorist from δόφειλειν, of which δόφελον is an old imperfect (see Monro. Homeric Grammar, § 32). So we have δόφειλων δίκην, § 77.

τὴν ἔξούλην. The ordinary reading is ἔξούλης, sc. δίκην, and this is the more usual form of the expression. But in this passage the best MSS. have ἔξούλην, and the form is justified by the use of the acc. plur. in Andocides de Myst. p. 10. 15. The theory of the ἔξούλης δίκη, which was practically a suit for recovering a judgement-debt, was that the creditor was entitled, when the time appointed for payment had expired, to take possession of the lands or goods of the debtor. If he was prevented from doing so, or the debt was not paid, the form of further proceedings was to bring an action against the debtor for having forcibly ejected

him from such possession, the entry and ejectment being probably in most cases both of them legal fictions. But inasmuch as force was assumed to have been exercised, the consequent action, called ἐξοίλησις δίκη (from ἐξείλλω in the sense of forcibly excluding), came technically under the class of ὕβρις, which comprised all offences attended with wilful violence. Hence its consideration in the present connexion, and hence the penalty of a fine was payable to the state in addition to the liquidation of the debt.

ἐκών παρ' ἐκέντος, 'as a voluntary transaction on both sides.'

ἀποστερήσῃ is here used in its strict sense of embezzling money entrusted to one's charge.

οὐδὲν αὐτῷ, κ.τ.λ., 'he has no account to settle with the state.'

45 κατὰ τῶν ἔξω, 'a public offence not only against the individual outraged, but against the general mass of the citizens who have no personal interest in the matter.'

τὸν πεισθέντα, 'the man who is cozened,' ἐκόνθ' ὑφ' ἐκόντες.

διόπερ, as usual, marks rather an incidental result, than the main consequence of any line of action. 'And so it is that for the actual outrage the law allows any one to institute the prosecution, but it assigns the whole penalty to the state.' It has been objected that Demosthenes took credit above, § 28, for not adopting the course which would have brought him some personal advantage from the suit, and that therefore under some circumstances the penalty did not all go to the state. But his personal satisfaction would have accrued from an ἴδια δίκη, which he alone could institute, not from the public γραφὴ, which it was competent for any citizen to initiate.

ἐφ' ἑαυτῷ, 'in consideration of what was done to himself.' Schaefer, however, takes this as meaning 'in potestate sua,' so that ἐφ' ἑαυτῷ λαμβάνειν would mean 'to receive as his own.'

46 καὶ τοσαύτῃ, κ.τ.λ., 'and to such an extreme did the lawgiver go in his precautions against violence.' This passage illustrates the low value set upon the life of a slave, if it should seem strange to Demosthenes that he should be protected against outrage.

ἔξειναι ἐπέτρεψεν is not tautological, ἐπέτρεψεν expressing the personal resolution of the lawgiver, ᔁξεῖναι the effect of this resolution embodied in his enactment. 'When he found any action to be inexpedient, he did not allow it to be sanctioned.'

NOMOS. The law about *ὑβρις* is also quoted in Aesch. c. Tim. 47 p. 3. 14, and that orator's comments on it sufficiently prove that, though we cannot depend on the text of the law as given there, yet the text as given in this speech cannot possibly be genuine. But it carries its own condemnation on the face of it. (1) by imposing a limit of thirty days within which an action must be brought, thus reducing the *γραφὴ* *ὑβρεῶς* to the class of trivial suits, *ἔμμηναι δίκαιοι*, to which alone such restriction applied: (2) by requiring the court immediately to pass such sentence as it thought fit, whereas in *διγῶντες τιμητοί* the assessment of the penalty followed on a further hearing, and the court could only choose between the penalties assessed respectively by the prosecutor and the defendant: (3) since the clause to penalize vexatious proceedings expresses an enactment of general application, which would hardly be embodied in each law to which it applied, and would at any rate not be inserted in the middle of clauses relating to the special subject of the law: (4) individual expressions (see below) give strong grounds for suspecting their genuineness.

ἢ παράνομόν τι ποιήσῃ. These words seem to be added *ex abundanti cautela*, to guard against a plea that any unlawful act alleged against a defendant was not technically *ὑβρις*.

οἱ ἔξεστιν, i.e. all who were not under any legal disability, not *ἄτιμοι*. *εἰσαγόντων*, 'let them admit the case into court': see on § 3.

καταγνῷ. The universal but impossible reading of the MSS. is **καταγνώτε**. **καταγνῷ** is found as a marginal emendation in a Paris MS. Wolf suggested **καταγνωσθή**, to be understood impersonally.

γραφὰς ἴδιας. Though the distinction conveyed by the word *ἴδια* was known to Athenian jurisdiction, it is nowhere else introduced into a law, and seems here quite unnecessary.

ἐὰν δὲ ἀργυρίου τιμηθῇ τῆς ὑβρεῶς. These words are extremely difficult to give any meaning to. If the intervening clause about the *ἐπωβελία* were struck out, so that the offender could be treated as the subject of *τιμηθῆ*, it might run 'if he be condemned to the penalty of a fine for his outrage,' this passive use of *τιμηθῆναι* being found in c. Timocr. p. 732. 21 *ἄν τις ἀλφὶ κλοπῆς καὶ μὴ τιμηθῆ θανάτον*, but apparently nowhere else. Or it might be impersonal, as in Plat. Legg. p. 946 E *ἐὰν γέ τῷ θανάτῳ τετιμημένοι*, 'if sentence of a fine be passed upon him.' Conjectural emendations have been

proposed, but it seems waste of time to consider them in a passage with so little claim to be considered genuine.

48 *τί οὖν πρὸς θεῶν;* ‘what then, in the name of heaven, is the outcome of all this?’ The outcome is very briefly summed up in the short apodosis to the long protasis which follows: that the foreign nations from whom the Athenians derived their slaves would seek to form the most intimate ties of friendship with the state which took such care of those whom they enslaved.

παρ' ἀν. The Athenians mostly obtained their slaves from the interior of Asia Minor, through the agency of the Greek colonies, and from the Thracians, who very frequently sold their own children into slavery. Comparatively few were reared in the families of their masters.

49 *ήμεροι*, ‘civilized,’

φύσει, κ.τ.λ. The emphasis laid on the intensity of the enmity should be noticed. It was ‘natural’ (*φύσει*), ‘hereditary’ (*πατρικῆς*), and ‘an elementary principle in their very constitution’ (*ὑπαρχούσης*). We might render it, ‘though their enmity towards you is an hereditary instinct naturally implanted in them.’

ὅσων, the direct object of *κτήσωνται*, is attracted into the case naturally following on the intervening participle *καταθέντες*, to avoid the necessity of a second pronoun in construction with it. The full grammatical sentence would be *ὅσος ἂν δοίλους κτήσωνται τιμὴν καταθέντες αὐτῶν.*

τίθενται, ‘have framed a law.’ The middle voice is used of a state under a constitutional government passing laws by mutual agreement of the citizens; the active either of an absolute monarch, laying down a law for his people, or of the proposer of a law, bringing it before his fellow legislators.

50 *εἰ ταῦτ' ἀκούσειαν, κ.τ.λ.* These words resume and sum up the long protasis, after the interruption caused by the interposed speech.

οὐκ ἀν οἰεσθε. The *ἄν* belongs of course to *ποιήσασθαι*. Its position draws attention at the outset to the conditional character of the apodosis.

προξένους. *Προξενία* expresses a condition of friendly relation between states corresponding to that of *ξενία* between individuals. Here the word *προξενοι* is used in the most general sense of this relation, ‘to bind them to themselves by mutual ties of hospitality.’

It is more usually found with a narrower technical meaning, of the individuals in either state who were charged with the duty of showing hospitality to visitors from the other, and caring generally for their interests.

εὐ δόξαντ' ἀν, 'which would be thought excellent even among the barbarians, if they were made aware of it,' *ἀν* marking the conditional nature of the opinion hypothetically ascribed to the barbarians.

κἄν . . . εἰ. It seems quite impossible that the *ἀν* here should 51 belong, as some commentators have urged, to *ποιεῖν* in the apodosis. Κἄν εἰ is repeatedly found, especially in Plato, as an idiomatic equivalent for 'even though.' Originally it was probably elliptic, the *ἀν* belonging not to the main apodosis of the sentence, but to a suppressed secondary apodosis within the protasis. Thus in Plat. Rep. p. 477 Αἰκανῶς οὖν τοῦτο ἔχομεν, κἄν εἰ πλεοναχῆ σκοποῖμεν; it is not difficult to supply with the κἄν a further Αἰκανῶς ἔχομεν: and here we might equally supply δύξειε ποιεῖν after κἄν. But the combination, like ὡσπεραντί, seems to have become fossilized, and is used, almost like a single word, with the indicative in both protasis and apodosis, as in Plat. Phaed. p. 71 Β πάντα οὗτο, κἄν εἰ μὴ χρώμεθα τοῖς ὄντος ἔπαιχον, ἀλλ' ἔργῳ γοῦν πανταχοῦ οὗτος ἔχειν ἀναγκαῖον: and it is more probable that in this passage Demosthenes had no consciousness of any ellipse. It is quite good sense, though perhaps not pedantically strict grammar, to say, 'as it is, he seems to me not to be acting otherwise than you would expect of him, even if he were to declare him guilty of profanity.'

ἀνηρημένον, 'enjoined on the state.' The word in this sense is used especially of oracular responses, cp. Thuc. i. 25. 1 ο δ' αὐτοῖς ἀνεῖδε παραδοῦνατ.

χορούς ιστάναι καὶ κνισᾶν ἀγνιάς, 'to organize religious dances and to make the streets steam with the fat of sacrifice.' We find similar manifestations of rejoicing ordered by Admetus in Eur. Alc. 1155

χορούς τ' ἐπ' ἐσθλαῖς συμφοραῖσιν ιστάναι

βωμούς τε κνισᾶν βουθύτοισι προστροπαῖς,

and κνισᾶν ἀγνιάς occurs again as a technical expression in Aristoph. Eq. 1320; Av. 1233.

The connexion between the choruses thus organized in the streets

and the position of Demosthenes as *χορηγός* is to be found in the popular Bacchic revelry out of which all the dramatic poetry of Athens was developed, and to which it owed the religious character which throughout attached to its representation.

52 **Πανδίονος.** According to Athenian legend Pandion was the son of Erechthonius, or Erechtheus I, and father of Erechtheus II, commonly looked on as *ῆρως ἐπώνυμος* of the Athenians.

χάριν, 'thanksgiving,' naturally associated with the *χοροί*, and so here joined with *ιατάναι*, the word in conventional use with *χοροίς*. The *χοροί* would be the embodiment of the thanksgiving for the harvest.

ιστάρεν, the regular form of the infinitive in Doric, in which dialect the forms in *-ναι* and *-μεναι* probably do not occur. Similarly *στεφαναφορεῖν*, *καττά* (for *κατὰ τά*), and *μνασιδωρεῖν* are Doric forms.

ἀνίσχοντας, if the right reading, would seem to imply that the infinitives *ιστάμεν* . . . *στεφαναφορεῖν* . . . *μνασιδωρεῖν*, with the subject of which the participle is in agreement, are dependent on some word like *κελεύει*, as in the following oracle from Dodona, or *συμφέρει*, as in the very similar form of oracle in the oration adv. Macart. p. 1072. 17.

53 The former of the two oracles from Dodona has no bearing whatever on the subject.

παρηνέγκατε, 'ye let the time for the sacrifice and the sacred embassy go by.'

τῷ Ναίῳ, 'to Zeus of Dodona'; *Νᾶα* occurring in an inscription from Priene (Boeckh, Corp. Inscr. ii. 579) as the name of a festival at Dodona.

Διώνη, probably the same name as Diana, seems to be simply a feminine form from *Ζέός*, and therefore a general term for the consort of that god, not necessarily to be either identified with Hera, or distinguished from her.

πρὸς τὸ ἀνάθημα, 'to represent the offering which they promised to make.'

54 *ἐνθυμεῖσθαι*, 'to infer,' whence Aristotle's term *ἐνθέμημα*, an argument based on probability.

πρὸς ἀπάσαις, κ.τ.λ., 'as an additional clause in all the oracles that come to you.'

τῇ δὲ τῶν ἐπινικίων, 'on the day of the feast in honour of his 55 victory.'

τότ' ἥδη = *tum demum*, 'then and not till then.'

ἄλλο τι πλήν. So Plat. Soph. p. 228 Αἰσχος ἄλλο τι πλὴν τὸ τῆς ἀμετρίας παιταχοῦ δυσειδὲς οὐ γέρος; The more usual expression is ἄλλο τι ἵ, which Plato uses idiomatically, and often compresses into ἄλλο τι, in the sense of *nonne*.

ἀπλῶς, 'without more ado.' Though the law forbade the employment of 56 any foreigner in a chorus, yet if one had been once admitted, then his person was as sacred as the others during the festival, and while he was engaged in the duties of a *χορευτής* (this is evidently implied), the *χορηγοί* of a rival chorus might not take action against him, either by summoning him before a magistrate, or by summarily ejecting him from the chorus.

προσκαλέσαντι. The middle voice is more usual in this sense, both in the simple and in the compound verb; the active being used of the magistrate issuing the summons. Perhaps the active implies that Demosthenes had no personal interest in the prosecution, which he conducted as a public official, on public grounds.

σκοπεῖν, 'to investigate the case.'

καθέζεσθαι, 'to take his seat as a spectator.' This form of the middle present is now well established, as against *καθίζεσθαι*.

οὐδὲ . . . οὐδέ. The first οὐδέ practically emphasizes the smallness 57 of the one offence, 'the man who did no more than summon the *χορευτής*', the second the enormity of the other, 'the man who went so far as to assault the *χορηγός*'.

τῶν ἀεὶ κυρίων, 'such of you as may be in power for the time being.'

ἐπὶ συμφορᾶς . . . γεγονότων, 'some who have been in trouble.' 58 So in § 59 ἀτυχίαν, and in § 60 ἡτυχηκώς are used euphemistically of persons who had incurred *ἀτυμία*.

ἀστρατείας, 'for failing to appear on service when summoned,' as opposed to *λιποταξία*, 'desertion from the ranks.'

φιλονικῶν, 'in his eagerness for victory.' So the best MS. for 59 φιλονεικῶν, 'in the spirit of rivalry.' Cobet, however, thinks that there is no distinction of meaning between the words, and that *φιλόνεικος* with its derivatives is merely a corruption from *φιλόνικος*.

ἀκνησαν, 'they shrank from so invidious a proceeding.'

τοσοῦτον τῆς εὐσέβείας, κ.τ.λ., 'to such an extent might be seen the pious spirit of forbearance carried in each one of you.' Most MSS., however, omit the article before *συγκεχωρηκός*, in which case the rendering would be 'such a spirit of piety may one see to have exercised forbearance in each one of you.'

τοσοῦτ' ἀπέχει τῶν χορηγῶν, sc. τινὰ κωλύειν—'so far is any one from interfering with the sacred person of a choregus.' This is the reading of S; the others vary considerably in detail, but mostly add the words *τινὸς ἄφεσθαι*, perhaps derived from a gloss on S, *τινὸς ἀπτεσθαι*.

60 κορυφαῖος, 'the leader of the chorus,' as opposed to *χορηγός*, the manager and conductor of it. Here the word may simply be a gloss, to explain by a familiar technical term the more general expression *ἡγεμῶν τῆς φυλῆς*, 'the chief man (for this purpose) of his tribe.'

εἶδε, 'saw his way to taking this advantage.'

ῶσπερ ἀν εἰ here points definitely to a suppressed apodosis, 'as would have been the case if any one had desired to turn out a foreigner.' But see on *κανεὶς*, § 51.

αὐτόχειρ: a word commonly used only of a murderer, and so probably here employed to emphasize the enormity of the *ἀσέλγεια*, 'personally to be guilty of such brutality.'

61 τῶν μὲν . . . Μεδίαν δέ. A good instance of the grammatical figure Parataxis. There was nothing either 'unnatural' or 'past bearing' in the conduct of the *χορηγοί* set forth in the clause introduced by *μέν*: it is merely set side by side with the latter clause, in a way common in Demosthenes, to intensify by force of contrast the abominable insolence of Meidias. We should rather introduce the contrasted clauses by 'while,' and 'at the same time.'

παρὰ τοῦτο, 'owing to this': cause and effect being looked upon as proceeding in parallel lines. So Thuc. i. 141. 9 ἐκπεπτος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἴεται βλάψειν.

ἀναλίσκοντας, ἀγωνιῶντας, 'though they are incurring much expense, yet restrain themselves in their eager competition.'

προορᾶσθαι, κ.τ.λ., 'looked to see what your wishes and your anxiety for the success of the festival would require them to do.'

ἐπίτιμον ὄντα: though he had not the excuse, which the others might have had, of his victim labouring under some disqualification.

ἀντιχορηγήσαι, 'was a rival χορηγός.' The word is found in 62 Andoc. c. Alc. p. 34. 40 οὐ τίπτων τοὺς ἀντιχορηγοῦντας, and apparently not again before the time of Plutarch, who mentions that Alcibiades did assault the rival χορηγός. Plut. Alc. c. 16.

φρονῶν ἐφ' αὐτῷ, 'taking pride in himself,' the dative with *ἐπί* commonly expressing the ground on which an opinion is based.

κατερρήγνυε. Porson, on Eur. Med. 744, notes that such forms, 63 pointing to a conjugation in *-ιω*, are never found in tragedy or early comedy, but begin to creep in sparingly about the middle period of Aristophanes. In Demosthenes they are common. The force of the imperfects should be noticed: 'he was not in the habit of tearing up the dresses, or doing any of the things which Meidias made a practice of.'

τίνείχετο . . . δρῶν, 'he was content to look upon.'

ταύτῃ συγχωρεῖν, 'he thought it only fair to give way to the order in the state to which he knew that he himself owed his success in life.'

τὸν Κολωνῆθεν, κ.τ.λ., 'who came from his deme of Colonus to 64 accuse Chabrias.' The form Κολωνῆθεν is derived from Κολωναί, an alternative form quoted from Callimachus for Κολωνός. There is also the collateral form *κολωνή*, a hill, but this does not appear as a name for the deme. The story is that the Thebans, having been entrusted with the charge of Oropus by Chabrias in B.C. 366, refused to give it up when called upon to do so. Chabrias and Callistratus were brought to trial on a charge of complicity with the Thebans, when the prosecution was led by Philostratus, and Callistratus made a very brilliant and successful speech for the defence, which is said to have first inspired Demosthenes with the desire of being an orator.

χορηγοῦντα παισὶν Διονύσια, 'furnished a chorus of boys at the Dionysia.' Cp. Aristoph. Ach. 1155 Δήνατα χορηγῶν: χορηγῶν having a quasi-transitive force, as though it were, 'managing the festival as χορηγός.'

ὅποι μὴ προσῆκεν αὐτῷ, 'where he had no business to be'; the use of *μὴ* being due to the conditional nature of the sentence, = *εἴ τοι μὴ προσῆκεν*.

έόρακα. It seems now well established that this is the correct 65 form of the perfect in all classical writers. The supposed form

έώρακα, of which there is no certain example except in late Grammarians, would presuppose a form *ηγόρακα*, whereas there is no instance of the vowel of reduplication being represented by *η*. The mistaken form probably was formed by working back from the pluperfect (*έωράκεσαν*, Thuc. ii. 21. 2), where, as in the imperfect *έώρων*, the long vowel is due to a metathesis from *η-όρακεσαν*, and the *η* represents not the reduplication but the augment. So *έάλωκα* beside *έάλων*. See Liddell and Scott, s. v., and King and Cookson, Sounds and Inflexions, p. 387.

έξορκοντα, 'dictating the form of the oath.' This refers to the incident mentioned in the second 'argument' of the speech (§ 4), that when the judges were taking the oath to award the prize to the best competitor, Meidias suggested the insertion of the words, *πλὴν Δῆμοσθένους*.

66 *έχει τινὰ συγγνώμην*, 'carries with it some show of excuse.' So 'habet' is used in Latin with abstract nouns, as in Cic. Phil. i. 3. 7 'plus admirationis habet.'

έλαύνοντα, 'when worrying a man out of personal animosity.' is opposed to *χορηγὸν ὄντα*, and *ἐκ προαιρίσεως*, 'of deliberate purpose,' to *φλογικὴν παχθέντα*, the force of *ταῦτα ποιεῖν* being continued from the former clause. In the one case the motive was rivalry in a public contest, in the other it was private spite; in the one the assailant is supposed to commit the assault in the heat of the moment, in the other it was deliberately planned.

ἐφ' ἀπαστι, 'on the first occasion that offered.'

τὴν ιδίαν δύναμιν, κ.τ.λ., 'merely by way of showing that his individual power is stronger than the laws.'

ἄν ὁ δεῖνα, κ.τ.λ., 'if I shall have incurred the enmity of so and so.'

τίς . . . ἐστιν; The anomaly of a present indicative in the apodosis of a conditional sentence is here apparent rather than real. The true apodosis is *τίς ἄν οὐθελίστειν*, and in the periphrasis which introduces it all languages would agree in using the present indicative.

ἄθλιος, 'such a poor creature.'

67 *τὸ πάντας ποιοῦν*, κ.τ.λ., 'what makes all men show public spirit and willingness to spend money is simply this.'

προσαπεστερήθην, 'I was deprived of my prize as well.'

ἔξην . . . λυπεῖν, 'might have annoyed me under the circum-

stances as they actually existed': '*potuit lucere.*' *εξίν* *αὐ* would be rather '*lucere potuisset;*' 'would have had it in his power to hurt me under circumstances not determined.'

καὶ μηδὲ διάρατ, κ.τ.λ., 'and all this without my being able so much as to open my mouth about what he was doing.'

ὑπέστην, 'I undertook,' cp. *ἀνθυποστῆναι* below, and *ἱπεστην* again 68 in § 69.

οὗτω, sc. by putting himself on equal terms with me, and spending his means as I did. The former would be done once for all, when he came forward to undertake the task, the latter would continue during his tenure of office. Hence the difference in tense between the participles. So *ἀνθυποστῆναι* marks the undertaking, a single act whi h he could have completed once for all, *ἀφαιρέσθαι*, an attempt to take away the victory, which even then should have been made without the accompaniment of insults and blows.

οιδ' ἐνεανιεύσατο τοιοῦτον, 'he did not show any spirit of this sort.' 69 The word expresses the exhibition of such spirit as a lad of mettle would display, without any reference to the actual age of Meidias, who at this time was about fifty years old.

εἴτε καὶ, like *εἴτε οὐν*, points to the alternative which the writer or speaker himself prefers, 'or, as I should rather say, under the influence of honourable ambition.'

παρηκολούθησε, 'dogged my footsteps with a series of such brutal and obtrusive insults.'

τελευτῶν, 'at last,' a common use of this participle, almost with the force of an adverb. So *ἀρχόμενος*, 'at the beginning.'

ἢ ὡς δέον. Οὐ δέον is the reading of most MSS., the *οὐ* being 70 a pleonasm common in comparative sentences. It would not be translated in English, but finds an exact equivalent in the French idiom, 'on ne peut faire autrement qu'on ne trouve juste.'

τῷ μηδὲν ὑποστελαμένῳ, 'who has taken in no reef in his sail.' We should express the idea rather by a different metaphor, 'who has put no curb upon his insolence.' The whole sentence may be rendered, 'For it is neither just nor appropriate that the man who has put no curb on his insolence should find the slightest element of safety in his victim's forbearance, but the culprit should be punished as the cause of all that is incurable, the victim receive proofs of your gratitude in the assistance that you render him.'

ἐπὶ τοῦ βοηθεῖν is strictly, as Schaefer points out, 'dum adiuvatis,' 'at the time that you render him assistance,' 'taking that opportunity for rewarding him.'

71 ὡς οὐ γεγενημένου. In the *oratio recta* this would have been stated as a positive fact to justify the charge of exaggeration on the part of Demosthenes. 'Though no evil result has ever yet accrued, &c.' As therefore *οὐ* would have been used in the *oratio recta*, it is retained as usual in the *oratio obliqua*.

ἰσαστιν ἄπαντες, κ.τ.λ. The difficulty of this passage consists partly in the subject (Εὐθυνος) and the object (Σώφιλον) being in the same case, partly by the interruption of the story in the parenthesis describing Sophilus, leading to the necessity of picking up the thread of it with *τοῦτον*, which must refer to the last mentioned Sophilus. The order of events seems to have been as follows. On some quarrel arising, Sophilus, the stronger man, struck Euthynus, with the evident intention of insulting him, ὑβρίζειν αὐτὸν φέτο. Thereupon Euthynus, exasperated by the contumely of the blow, struck Sophilus by way of retaliation so violently, probably with some weapon, as to kill him on the spot.

τὸν παγκρατιαστήν. We are told by Aristotle (Rhet. i. 5. 14) that the παγκρατιστικός combined the qualifications of the παλαιστικός and of the πληγτικός, and used both wrestling and boxing in his attack.

οὔτως ιδίᾳ, 'quite private.' *οὔτως* being probably deictic, and accompanied by some expressive gesture. We may compare the Homeric use of *τοῖον* (as in Odyss. iv. 776 *σιγῇ τοῖον*), and the French 'comme ça.' As the *σύνοδος κοινή* below is itself quite a small party, of eight or nine people, and yet larger than this one, we may probably take the present expressions as meaning, 'when they were spending a quiet evening together, quite as you may say by themselves.'

ἰσαστιν Εὐαίωνα, κ.τ.λ. There is a similar confusion in this clause from the subject and object being again both in the accusative, but it is clear from § 73 that Euaeon killed Boeotus. He was probably the brother of Leodamas, a famous orator, whom Aeschines (c. Ctes. p. 73. 20) prefers to Demosthenes.

διὰ πληγὴν μίαν, 'in revenge for a single blow.'

παρίστησε is probably not the aorist expressive of habit, but 72 refers only to the single case of Euacon, which is then explained as coming under a general rule.

καίπερ ὥ δεινόν, 'though this too is offensive.' Cp. Quintil. vi. 1. 17 'Plurimum tamen affert atrocitatis modus, si graviter, si contumeliose: ut Demosthenes ex parte percussi corporis, ex voltu ferientis, ex habitu Meidiae invidiam quaerit.' Pliny also (Ep. vii. 30. 4) refers to this passage as one which he had humbly attempted not to rival but to imitate.

οὐδ' ἀν ἀπαγγεῖλαι. This would apply to the gesture, and look, and tone of voice, and generally to the intention of insulting, but hardly to the pre-existing enmity, or the actual character of the assault, whether a blow with the closed fist, or a slap on the cheek with the open hand. Schaefer, however, thinks that **κονδύλους** and ἐπὶ κόρρης refer to the same blow, that it should be on the side of the face being the climax of the offence.

ἔξιστησι, 'drives men out of their minds,' cp. Eur. Bacch. 850 πρῶτα δ' ἔκστησον φρενῶν.

οὕτως . . . ἐναργής, 'with all the vividness with which the outrage comes before the eyes of the victim and the bystanders at the time when the offence is actually given.'

προσήκε, 'it was natural for me.' **προσήκει** expresses what is 73 fitting, not in itself, but for the person concerned, because his position and circumstances are what they are. So passionate resentment for injuries received was, according to Demosthenes, what you would reasonably expect in himself, in a much higher degree than in Euaeon, under their respective circumstances.

οἱ . . . ἐμελλον, 'who were likely to have reproached Boeotus for his conduct, but 'o praise Euæon if after such treatment he showed patience and self-control.'

οἱ μηδὲ βαδίζειν ἔξην, 'to whom he was under no obligation to go 74 at all.' This last point of contrast has rhetorical rather than logical force. It is true that Demosthenes was obliged to confront the danger that attended his presence in the theatre, but Euacon could hardly be said to have voluntarily put himself in the way of insult, unless he had reason to believe that Boeotus would so transgress the laws of society as to assault him contumeliously at a dinner party. But the antithesis, though in some degree false, was perhaps

irresistible, as winding up a vigorous and otherwise well sustained enumeration of the points of difference between the two cases.

σωφρένως, 'with discretion.' As however his discretion might have been thought to be excessive, when his honour was assailed, he thinks it well to attribute his forbearance in part to the influence of fortune.

πολλὴν συγγνώμην, κ.τ.λ., 'I can fully sympathize with any one who has taken the law into his own hands.'

75 δειθέντα. See on § 5.

οὐτε φιλάνθρωπον, κ.τ.λ., 'nor did anything, either great or small, that was in the slightest degree calculated to conciliate the favour of the jury.' *φιλάνθρωπος* is used in much the same sense, of trying to deprecate severity, in c. Steph. A. p. 1102. 22 *φιλάνθρωποι λόγοι παρὰ τῆς μετρίας ἐγίγνοντο καὶ δείχσας ἵπερ Φορμίωνος*, though with a less contemptuous tone than here.

τοὺς δ' ἀπογνάντας, 'those who voted for his acquittal'; a rare use of the word, found mostly as here in antithesis to *καταγγόνται*.

δεδωκέναι, 'to have condoned': cp. de Cor. p. 274. Ι δότε δ', εἰ βούλεσθε, δότε αὐτῷ τοῖτο.

76 παράδειγμά γε. Two MSS. have *με* written above *γε*, and one has *τοῖτον* (sc. Meidiam) inserted after it, both apparently suggestions to supply a supposed want of the person who should be the example. But Demosthenes probably means that the whole proceedings would be a warning for the future to such men as Meidias: so that *παράδειγμα* is the subject of *γερέσθαι*, and not a predicate.

μετὰ τῆς ὀργῆς, 'with the fit of passion still upon him.' Reiske unnecessarily suggests *μεστόν*.

77 μὴ μεγάλου, κ.τ.λ., 'had there not been some heavy score owing to him beforehand.'

περὶ ταύτης, sc. τῆς ἔχθρας. There is a slight confusion in the use of pronouns here, *τούτων* being again 'all that relates to the enmity,' and this being once more taken up with *περὶ αὐτῶν*.

διηγήσασθαι simply adds definiteness to the more general *εἰπεῖν*, 'to tell you about it with full details.'

ἄνωθεν, 'from a very distant point.' So *ἄνωθεν λέξω*, § 160.

78 τὰς δίκας ἰλαχον, 'when I instituted my proceedings.' See on § 25. The reference is to the action which Demosthenes brought against Aphobus and his other guardians, for breach of trust in

appropriating his property. The suit was tried in 366 B.C., when Demosthenes was about eighteen or nineteen years old.

μειρακύλλιον κομιδῆ, 'a mere boy.' This diminutive of a diminutive is found elsewhere only in the Comic poets.

εἰδῶς [οὐδὲ γιγνώσκων]. If the reading be genuine, it is a good instance of the distinction between the two words, 'not knowing of his existence, still less having any personal acquaintance with him.'

ώς μηδὲ νῦν ὥφελον, 'as I would I did not even now?' The occurrence of *μή* in this idiomatic usage of *ώφελον* or *ώς ὥφελον* seems due to a grammatical confusion. *ώφελον νικᾶν* strictly means, 'had all gone right, I ought to have been victorious,' and this if negatived should strictly speaking have been *οὐκ ὥφελον νικᾶν*. But as the expression came to be used as a formula of wishing, and *μή* is the negative naturally employed in such formulae, it came to be used as it is here, the true analysis of such formulae being lost sight of. See Goodwin, Greek Moods and Tenses, §§ 734, 736.

εἰσιέναι, sc. *εἰς τὸ δικαστήριον*, *εἰσιέναι* being commonly used in this connexion as practically a passive to *εἰσάγειν*.

εἰς ἡμέραν, κ.τ.λ., 'for the fourth or fifth day from that time': from the day that is on which Meidias and his brother burst into the house of Demosthenes in the manner described.

ἀντιδιδόντες τριηραρχίαν. Strictly speaking it was the property, not the trierarchy, that was offered in exchange; but as the object of the manoeuvre was in ordinary cases to get rid of the *λειτουργία*, this is represented, by a natural inaccuracy, as the direct object of the *ἀντίδοσις*. For the circumstances of the present case see Introduction. It would appear from the second speech against Aphobus, p. 840. 27, that the proposal of Thrasylochus was the result of a plot between him and the guardians of Demosthenes, who thought that under the circumstances he would accept the alternative of exchanging properties, and so would lose his right to proceed against them for embezzlement. He foiled them by undertaking the trierarchy.

κατέσχισαν, κ.τ.λ., 'they smashed in the doors, as already becoming their own property.'

ἐνδον οὐσῆς, 'living at home' as an unmarried daughter of the house.

οὐ γάρ ἔγωγε, κ.τ.λ., 'for nothing would induce me to speak their

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language.' Plutarch tells us (Apothegm. Reg. 19, Hieronis 4) that Hiero fined Epicharmus *ὅτι τῆς γυναικὸς αἵτοῦ παροίσης εἰπέ τι τῶν ἀπρεπῶν*. Cp. Ter. Heaut. 1042 'pudet dicere hac praesente verbum turpe.'

ῥητὰ καὶ ἄρρητα, 'every kind of abusive language.' Cp. de Cor. p. 268. 13: and Hor. Epp. i. 7. 72 'dicenda tacenda locutus.'

ἀφίεσσαν, 'they were for surrendering the suits.' If the whole property of Demosthenes had passed to Thrasylochus, the claims against the guardians would have become his as part of it, and therefore it would have been for him to determine whether the action should be still maintained.

80 *τὴν ἀσέλγειαν*, 'the brutal behaviour of the men.'

ὅσα ἐδυνήθην, 'what I was ultimately able, as a matter of fact, to recover.' He paid the twenty minae to the contractors for the expenses of the triarchy, in the expectation of recovering, not only the ten talents which the court awarded him, but the whole value of the property, estimated at fourteen talents or more, which his guardians had appropriated. For the method of the triarchy see on § 154.

συνηγδεῖν. *συνηγδεῖν* is used with the participle either in the nominative, agreeing with the subject, or in the dative, as here, agreeing with the reflexive pronoun. In Plat. Apol. we find both constructions very near together, p. 21 B ξένοιδα ἐμαντῷ σοφὸς ὡν; and p. 22 C ἐμαντῷ γὰρ ξυνήδη οὐδὲν ἐπισταμένω.

εἴκοσι μνᾶς. About £80. As the ships at this time were maintained by two trierarchs each (*συντριμμαρχοι*), the whole expense of the triarchy would seem to be not necessarily more than forty minae. The contractor in this case was Callippus, and since (if we may trust a statement in the spurious oration in Polycl. p. 1222. 24) Callippus was eventually *αἴτοκράτωρ τῆς νεώς*, he probably contracted for both shares in the triarchy, unless indeed he was originally *συντριμμαρχος* with Thrasylochus.

81 ἐρήμην, sc. δίκην, i.e. I gained my suit by default, from the defendant not putting in an appearance.

λαβὼν ὑπερήμερον καὶ ἔχων, 'finding that he had failed to pay in time, in which condition he still remains': *ἔχων* marking the hold which Demosthenes continued to have upon him, *λαβὼν* his first obtaining the hold.

οὐδένος ἡψάμην, 'I never touched a drachma of his money.' Cp. Cic. Fam. ii. 17. 6 'de praeda mea . . . teruncium nec attigit nec tacturus est quisquam.'

λαχῶν ἔξοντος. See on § 44.

εἰσελθεῖν, sc. εἰς τὸ δικαστήριον, as in § 176: 'to get the matter into court.'

τοσαύτας τέχνας, κ.τ.λ., 'so many devices and subterfuges Meidias keeps finding out to put me off.' Cp. F. L. p. 373. ιο σκύψεις καὶ προφάσεις ἔρει; and § 41.

τοὺς φυλέτας δι' ἐμέ, 'my fellow tribesmen on my account.' συμφυλέτης, like συμπολίτης, is unknown to classical prose.

οἰδαμεν . . . λελογχότα, though both well-attested forms elsewhere, 82 are seldom if ever found in Attic prose. The latter is however quite regular, and as old as Homer: the former is later, and due to a mistaken straining after a supposed symmetry of conjugation. It occurs again in other depositions, § 121.

τῇ κρίσει, 'since the action was commenced.' The statement that eight years had elapsed is in itself enough to prove that these depositions are fictitious.

ἥς εἰλον αὐτόν, by attraction for ἥν εἰλον, which is read by Blass. 83 αἰρεῖν is found either with an accusative of the person convicted, or with δίκην, 'to win a verdict'; but seldom with both accusatives together. Cp. however Isae. p. 64. 19 δίκας εἰλεν Εὔπολιν δύο.

διαιτητής. The 'arbitrator' here referred to was a public officer, appointed to try civil suits, sometimes as a preliminary proceeding, before it was brought before the δικασταί in the court of the Heliae, sometimes in minor matters as a final action. Perhaps the nearest parallel in English procedure may be found in the hearing of a case before a Master in Chancery. There were most probably forty διαιτηταί appointed every year, four from each tribe. They must be carefully distinguished from the private διαιτηταί, or arbitrators appointed to settle a point in dispute by the contending parties.

ἀπράγμων, 'an easy-going kind of man.'

ἡ κυρία, 'the appointed day for giving judgement.' 84

διεξεληλύθει, 'all the requirements of the law had run their course': an intransitive use of the word which is perhaps without a parallel.

ὑπωμοσίαι, 'affidavits to justify delay,' on the ground of one of the parties to a suit being ill, or absent from Athens on public service. This sense of the word must be distinguished from a totally different use of it, to signify the preliminary oath made by the prosecutor in a γραφή παρανόμων, that his suit was bona fide, as in de Cor. p. 260. 24. ἐάν ἐν ὑπωμοσίᾳ.

παραγραφαί, 'exceptions' taken to the form or matter of an indictment.

κατεδιῆτησε, 'gave his decision against the defendant,' like καταγράνων in a matter tried before the court. So ἀποδιαιτᾶν, below, 'to decide in his favour.' The double augment should be noticed, as in ἡτεβόλησεν, ἡνώχλοντ, but in the present word it is the more remarkable as the syllabic augment in it is wholly anomalous, διαιτάω (from δίαιτα) having nothing to do with διά. Cp. διηκόνουν, διηκόνησα, from διάκονέω.

85 τῶν ἀρχόντων. It would seem that the decision of the διαιτητής required to be countersigned by the εἰσαγωγεῖς, or magistrates, who referred the matter to the arbitrator, and who were probably charged with seeing his decision carried into effect. In the present case the εἰσαγωγεῖς were the six inferior archons, and the proceedings would appear to have taken place in their office, which they were just leaving when Meidias appeared on the scene, and persuaded them to reverse their decision.

τὴν ἔρημον δεδωκότα, 'having, as seen above, given his decision against Meidias by default.' See on § 81.

μεταγράφειν, 'to change what they had written,' and so 'to alter the record,' 'to countersign an altered judgement.'

ἔδισον, 'he offered them': and below οὐδετέρους ἐπειθεν, 'he was not by way of persuading either the archons or Straton.'

86 τὴν δίαιταν ἀντιλαχών, 'having obtained leave for a new trial': literally 'having obtained the lot for a trial to take the place of the former trial.' The article is not quite easy to understand. It may be 'having got leave for the new arbitration which was necessary if the old one was to be superseded': but taken in connexion with the expression below, τὴν μὴ οὖσαν ἀντιλαχεῖν, it would rather seem as though δίκην ἀντιλαχεῖν came to be looked upon as gaining leave to set aside a judgement, and so the article identifies not the new trial, but the old one set aside. So in Zenoth. p. 88, 23 ἵνα τὴν

ζητημον ἀντιλάχη, 'that he might set aside the judgement which had gone by default.'

οὐκ ἔμοσεν, 'he did not make the preliminary oath in the ἀντωμοσίᾳ': and so put Demosthenes off his guard, as though he meant to let the matter altogether drop.

κυρίαν γενίσθαι, 'to be made absolute against him,' the natural result of the appeal dropping, through his not taking the oath.

τὴν τελευταίαν ἡμέραν, 'the last day on which judgement could be given.' This being the last day of the month, *ἔνη καὶ νέα*, was looked upon as belonging to both the current month and its successor, and a doubt seems to have been prevalent as to whether the whole day was common to both, or half belonged to each. According to the latter view the time of the arbitrators' responsibility would end at noon, but Meidias acted on the former, and so took both Straton and the arbitrators by surprise. The words in brackets are rejected by Reiske and Schaefer as a gloss, partly from the difficulty of giving any meaning to *γιγνομένην*, partly because such an explanation of the month referred to would be needless before an Athenian audience. Dindorf points out further that the month is probably wrong, as Athenian magistrates usually went out of office at the end of Scirophorion. It is true that in this, being a twenty-nine days month, there was strictly speaking no *ἔνη καὶ νέα*, but the name, with the peculiarities attaching to it, had come to be applied to the last day of all months.

οἱ μὲν ἡλθε, κ.τ.λ. On this last day of the month, which closed the time of their responsibility, the *διαιτηταί* seem to have been bound to attend at the office of the *λογισταί*, to meet any complaints against their conduct in office. For some reason or another, possibly because an idea prevailed, as stated above, that this last day of the month, the *ἔνη καὶ νέα*, belonged quite as much to the following month, they seem to have been very casual in their attendance, and Meidias, taking advantage of Straton's absence, brought a charge against him of neglect of duty, and persuaded the chairman of the *λογισταί*, *τὸν πρυτανεύοντα*, to hear it at once, without even summoning Straton to appear, so that judgement went against him by default. It has been urged that, as Straton ought to have been present at any rate, Meidias was under no obligation to send him notice to attend, but the omission to do

so was at least a note of sharp practice on his part. The offence for which Straton was deprived of his civic rights seems to have been, not his conduct as *διαιτητής*, but his absence from the court of the *λογισταί* when his case was brought before them.

87 *κλητήρα*: strictly a witness that the prosecutor had duly summoned the defendant to appear in court. Cp. de Cor. p. 277. 15 *τίς οὖν ἐκλήτευσεν ἡμᾶς*; and the Latin 'antestari.'

κατηγορῶν ἔρημον, sc. *δίκην*, 'bringing a charge against him in his absence.' This cognate accusative with *κατηγορέων* is rare, though found also in Plat. Apol. 18 C *ἀτεχνῶς ἔρήμην κατηγοροῦντες*. An accusative of the substance of the accusation is common. Dindorf takes *ἔρημον* with *ἐκβάλλει*, 'thrusts him from office as a defaulter,' but *ἔρημος* in this connexion seems always to be used of the trial, not of the person tried. The same objection would apply to the other reading *κατηγόρων ἔρημον*, 'with no one to accuse him,' besides that Meidias was himself present in that capacity. As used with *δίκη*, but not otherwise in Attic prose, the feminine form is usually *ἔριμη*, but *ἔρημον* occurs again just below, and above § 85.

88 *τί ποτ' ἴστι, κ.τ.λ.*, 'what terrible disaster can it have been which made Meidias plot, &c.'

συγγνάμην ἔχειν, 'to make allowance for him.'

νὴ Δία. See on § 41. The pleas supposed to be urged in favour of Meidias are three: (1) the utter ruin involved in losing his suit; but the penalty was only some £40: (2) that the verdict was unjust, and so (3) he let the day for payment pass by without noticing it. It is not easy to see the connexion between (2) and (3), nor the force of Demosthenes' reply that he knew of the conviction the very day on which he was convicted, nor how this knowledge proved that the conviction was just.

90 *τὴν μὴ οὔσαν ἀντιλαχεῖν*, 'to move for a reversal of the judgement which he held to be untenable.'

πρὸς ἐμὲ . . . καταστήσασθαι, 'and so to bring the matter to bear on me.' The middle voice in this active sense is not common, but marks the personal advantage which the subject gains by the transaction. Cp. Thuc. iii. 35. 2 *καθίστατο (οἱ Πάλης) τὰ περὶ τίνι Μυτιλήνην οὐτῶν ἐδόκει*.

ἀτίμητον, 'in which there is no *τίμησις*, or assessment of the

penalty': 'in order that Meidias may not be tried for an offence for which the law fixes the penalty at ten *minaē*.'

δέον, 'when he was bound to do so': for the acc. abs. see on § 3. ἐπιεικείας, 'equity,' defined by Aristot. Eth. Nic. v. 10. 6 as ἐπανόρθωμα νόμου ἢ ἐλλείπει διὰ τὸ καθόλον.

ὑπάρχει, 'are the constitutional right even of those who are really guilty.'

ἐχαρίσαθ' αὐτῷ, 'had allowed himself this gratification'; so better 91 than the common reading ἐχαρίσασθε αὐτῷ.

ἐκεῖν' ἐποίησε, 'did he at least do this much? has he paid the penalty which induced him to ruin Straton?'

οὐδὲ χαλκοῦν, 'not one single farthing of it.' The χαλκοῖς was one-eighth of an obol, the value of which is estimated at rather more than 1½d.

δίκην ἔξοιλης. See on § 44.

παραπόλωλεν, 'has been involved in my disaster,' or, as Shilleto renders it (on F. L. 396. 6), 'has become an accessory victim,' Demosthenes being the main victim. He compares Arist. Vesp. 1228 παραπολεῖ βοώμενος. This seems better than to explain the word (with Schaefer and C. R. Kennedy) as meaning 'he has been ruined as an episode (*πάρεργον*) in our quarrel.'

ἄνωκάτω, 'upside down.' In Attic prose this is generally ἄνωκαὶ κάτω, but cp. in Aristog. A 792. 26 ἄνω κάτω πάντα χρή νομίζειν ἐστράφθαι.

ἀπρόσκλητον, 'without the defendant being summoned to appear.' 92 τῶν ἔρημον (sc. δίκην) καταδιαιτησάντων, 'those arbitrators who gave a decision against him in his absence.' See on § 87. Straton is represented as the type of a class on whom Meidias would have inflicted similar injustice, had occasion required.

ἐφ' ὑβρεῖ, 'out of mere insolence'; literally 'alleging insolence as his justification.'

ΜΑΡΤΥΡΕΣ. Several of the expressions in this deposition are 93 unclassical; e.g. κακηγορίον for κακηγορίας, ἡ κυρία τοῦ νόμου for ἡ κυρία ἐκ τοῦ νόμου, γενομένης ἔρήμον κατὰ Μειδίον for ὀφλάντος ἔρημον Μειδίον, καταβραζενθέντα for καταδικασθέντα. It is probably a mere compilation of the materials in the immediately preceding portion of the speech.

ΝΟΜΟΣ. If the law as given here be genuine at all, it can only 94 be a fragment of the law for which Demosthenes had called; and

not the portion which bears upon his argument. His object was to prove that Straton's decision was just, not that there was no appeal from it.

95 ἐστάναι, κ.τ.λ., 'there is no objection I presume to his appearing in court,' though his ἀτιμία would prevent him from giving evidence, or taking any part in the proceedings.

ἐν ἡλικίᾳ, 'while he was of the age for military service,' the idea of military service not being necessarily implied in ἡλικίᾳ, but sufficiently suggested by the context: cp. *I*hil. i. p. 42. 10 ὁ ἐν ἡλικίᾳ ἀν ἔτιμος ὑπάρξῃ στρατείεσθαι. At Athens every citizen was liable to serve from his eighteenth to his sixtieth year.

φθέγξασθαι ἢ ὁδύρασθαι: see on § 4. As he was in the eye of law non-existent, even such inarticulate appeals would not be allowed to Straton, still less any expression of opinion as to the justice of his treatment.

96 παρὰ τὴν πενίαν: see on § 61.

τῶν πολλῶν εἰς, 'a mere cypher,' one in the multitude. Cp. Hor. Sat. i. 9. 71 'unus multorum.'

κατεδιῆτησεν, κ.τ.λ. See § 84 note.

ἔπιτιμος, 'still in possession of the franchise,' as contrasted with ἀτιμος. Cp. §§ 61, 99.

παρεῖδε πρὸς τὰ δίκαια, 'thought little of Meidias in comparison of justice': the force of the preposition being that the importance of Meidias was as it were brought face to face with that of justice, and found to be of less account. παρίσειν, 'to disregard' is rare, and apparently not found elsewhere in Demosthenes.

τηνικαῦτα, 'there and then,' with an implication of consequence, but with a temporal reference clearly marked, as in the other passages quoted by Liddell and Scott as instances of the word being used without such temporal reference.

97 τὸν τηλικαῦτας, κ.τ.λ., 'who exacts such redress for injuries which rest only on his bare assertion (for real existence they had none)?'

ὑβρίζοντα λαβόντες, 'having caught him in the very act of committing an outrage.' The tense of *ὑβρίζοντα* gives great picturesqueness to the appeal, and should be emphasized in translation.

μήθ' ἐορτῆς . . . ποιούμενον, 'when you find that he pays no regard to the feast, &c.' *μή* being used rather than *οὐ* because his disregard for these things was the cause which ought to influence their

conduct. *Ποιούμενον* must depend on *ἀφήσετε*, since *καταψηφίζεσθαι* is always used with a genitive of the person condemned: and the awkwardness of the sentence has led some editors to condemn the words *καὶ μήθ' . . . ποιούμενον*.

ὡ πρὸς τῶν θεῶν. This expression contains two peculiarities, in the 98 omission of the vocative, and the position of ὡ. The full expression would originally have been, *τίνα, πρὸς τῶν θεῶν, ὡ δικαιοται, ἔξετε*; Then first the ὡ would be thrown back before the words of adjuration, as in Plat. Men. p. 71 D ὡ πρὸς θεῶν, Μένων, τί φῆς; and next the vocative is dropped, as here and in Plat. Apol. p. 26 E ἀλλ' ὡ πρὸς Διός, οὐτωσί σοι δοκῶ;

νῇ Δία: see on § 41.

σχεδὸν αἴτιον, 'pretty much the cause.'

τὴν ἀφορμὴν δι' ἣν ὑβρίζει, 'the handle which enables him to commit the outrage.' δι' ἣν, as distinguished from δι' ἵσ, marks not the instrument, but the enabling cause.

προσήκει, 'it is your part, if you act as δικαιοται should.' See on § 73.

διὰ ταύτην, 'because of its existence.'

παιδία γάρ, κ.τ.λ. See on § 5, and cp. Plat. Apol. p. 34 C εἴ τις . . . 99 ἵκετενε τοὺς δικαιοτὰς μετὰ πολλῶν δακρύων, παιδία αἵτοῦ ἀναβιζασάμενος, ἵνα ὅ τι μάλιστα ἐλεηθείη.

διὰ δυνήσονται, 'when it is *of a kind* that will pass their powers of endurance.' the use of μὴ marking that the misfortune in question is looked on as typical of a class. In this construction *τοιοῦτος* is more usually expressed in the antecedent clause, as in F. L. p. 445. 16 *τοιαῖτα παρ'* ἡμῶν ὑποσχίσοιται ἐξ ὧν μηδὲ ἀν ὑποῦν γῆ κινηθήσονται.

ταῦτα . . . τὰ τοῦδε: the children respectively of Meidias and Straton.

οὐδ' ἐπικουρίαν ἔνουσαν, 'that no relief is possible for the misfortune under which their father lies.'

ἀπλῶς οὕτως, 'absolutely as you see.' So in § 87 Straton is said to have become *καθάπαξ ἀτιμος*, disfranchised once for all, with the most serious kind of *ἀτιμία*, which was both perpetual and hereditary. It is only from these passages that we learn that this *ἀτιμία*, which was inflicted for the worst kind of offences against the state, attached to the particular offence of corrupt judgement on the part of a judge.

τῇ ρύμῃ, 'by the impetuosity.'

100 *τίς οὖν . . . ἀφαιρεθήσεται* is the apodosis of the whole sentence down to *συνοργισθήσεσθε*, the three verbs *ἐλεήσετε*—*περιπέπτωκε*—*συνοργισθήσεσθε* being grammatically co-ordinate. 'Who then will cease from outrage? who will be mulcted of the money which leads him to commit it' (not, 'by means of which he commits it,' which would be *δι' ὅν*) 'if you have pity on Meidias as a victim of ill usage and if at the same time some poor man has quite innocently been involved by the wrong doing of Meidias in the most hopeless of misfortunes, and you show that you will not even share in his resentment?' Some editors treat *τούτω δέ, κ.τ.λ.*, as a separate apodosis to *εἰ . . . περιπέπτωκε*, considering that *δέ* merely introduces the apodosis, but this use of *δέ* is only found when the apodosis is to be emphatically opposed to the protasis, which is not the case here. See Goodwin, Moods and Tenses, § 512.

101 *ἔγώ γὰρ σίμαι, κ.τ.λ.* This section is repeated in almost equivalent terms below, §§ 184, 185. The repetition seems to show that the speech as we have it had not received its final revision from Demosthenes, as he would hardly have left two passages with such an elaborate working out of the same figure; and perhaps it gives some confirmation to the theory that Demosthenes after all did not press the matter to a trial. See Introduction.

ἔρανον, 'a contribution by way of insurance.' *ἔρανος* was originally a feast to which all the banqueters contributed a share, and hence came to be applied to any fund or society supported by subscriptions. Demosthenes represents the services rendered by one citizen to another as forming a kind of benevolent fund, on which each subscriber could draw when himself in need of kindness. 'I think that all men, throughout the whole action of their lives, think it well to join in making from their substance a kind of insurance fund for themselves.' Cp. in Aristog. p. 776. 7 *ὡσπερ ἀν εἰ καθῆσθ'* *ἔρανον πληρωταί*, 'as though you had obtained your places by paying your subscriptions in full.' Hence the term *ἔρανος* came to be applied at Athens to clubs, mainly for political purposes, which were supported by the subscriptions of their members.

ταῦτ' εἰσφέρειν, 'to pay him back in the same coin.'

τὰς ὄμοιας φορὰς ὑπάρχειν, 'that he should reap corresponding results from every one as his natural portion.' *ὑπάρχειν* implies

that the results in question have been accumulating so as to be ready for Meidias when the right time comes.

τοῦτον, 'to collect the same as your portion for yourself.'

τιμᾶν αὐτῷ τῶν ἐσχάτων, 'to assess the penalty at the highest rate.' **102**
The active voice *τιμᾶν* is used in an ἀγών *τιμητός* of the δικαιοτάι giving their decision between the two penalties which the contending parties respectively suggested (*ἐτιμῶντο*). They were bound to choose one of the penalties as it stood, and could not make any compromise between them.'

ἐστηκε, κ.τ.λ., 'is not confined within these limits.'

τοσαύτην ἀφθονίαν, 'with such an ungrudging spirit has he provided me with matter of accusation.'

λιποταξίου γραφήν: see on § 58. Such neuter forms are almost **103** confined to the genitive, and are mostly used in connexion with δίκη or γραφή, but we find τὸ λιποστράτιον in Thuc. i. 99. 1, where Classen points out that λιποστρατία would mean the confirmed habit of desertion, λιποστράτιον the single act.

τὸν μιάρον, κ.τ.λ., 'the foul and too complaisant Euctemon, that wallower in the mire.' From a passage quoted by Buttmann from Anaxandrides, χαίρει τις αὐχμῶν ἡ ρύπων κονιορτός ἀναπέφηρε, it would appear that the term *κονιορτός*, applied to Euctemon here and in § 139, means a squalid dirty fellow. Otherwise from this passage it might have seemed to signify the instability of his character.

ἀνεκρίνατο. ἀνακρίνειν, in reference to the ἀνακρισις, or preliminary investigation before a magistrate, is used of that magistrate examining the persons concerned:—in the middle, as here, it is used of the plaintiff procuring that such examination should be held, and so 'he did not bring this suit into court.'

συκοφάντης is a word that has no exact equivalent in English. He combined the qualities of a professional informer and a black-mailer, but a leading characteristic in him was the personal malice which led him to rake up any scandal against his neighbour. 'Scandal-monger' is perhaps the term that most nearly expresses his character, especially if we could press its literal meaning of 'scandal-seller.' Demosthenes is always especially severe on him, cp. de Cor. p. 307. 22 πονηρὸν ὁ συκοφάντης ἀεὶ καὶ βάσκανον καὶ φιλαίτιον.

ἴν' ἐκκέιοτο, 'that the notice might be posted.' The compounds of *κείμαι* are commonly thus used to serve as passives to the corresponding compounds of *τίθημι*.

πρὸ τῶν ἐπωνύμων. We find many allusions to the obligation to post new laws before the statues of the *ῆρωες* *ἐπώνυμοι*, but this seems to be the only passage indicating a similar practice of posting *γραφάς* in the same place.

ἐκεῖνος, sc. Meidias, who is also obviously the subject of *προσγράψαι*, as Euctemon could have had no satisfaction in plavarding himself as the hireling of Meidias, whereas Meidias was unscrupulous enough to boast of having a part in the persecution of Demosthenes.

ἡτίμωκεν ἑαυτόν. If a public prosecution failed, the prosecutor was liable to a fine of 1000 drachmae, and was *ἄτιμος* till the fine was paid. If a man failed in this way three times, the *ἀτιμία* became perpetual. But as this passage is apparently the only place which points to a man being rendered *ἄτιμος* by not proceeding with the case, *οἷςκ ἐπεξελθών*, Demosthenes is probably here playing on the word *ἄτιμος*, the *ἀτιμία* which Meidias had brought upon himself being moral and not political.

προσδέομαι, 'I require no *further* penalty.'

104 κοινὸν ἀσέβημα, 'an act of impiety that affects the state, not a mere offence against an individual.'

Ἀριστάρχῳ τῷ Μόσχῳ. Aeschines c. Tim. p. 24. 23, represents this Aristarchus as the half-witted son of a rich widow, and intimates that Demosthenes, with a view to get his money, led to his ruin in many ways, and amongst others instigated him to murder Nicodemus, who was a personal enemy of the orator. Neither Aeschines, however, nor Meidias can be looked upon as trustworthy evidence against Demosthenes, who would hardly have alluded here to the occurrence had he been generally suspected of complicity in the murder.

ἐπ' ἐκεῖνον, sc. against Aristarchus.

οὐθ' ἔστιαν. ὁ θεός and τὸ τῆς ὄστιας are similarly connected in § 126, the only other passage in Attic prose where *όστια* seems to be so used. It signifies probably those unwritten laws, *ἄγραφοι νόμοι*, which Demosthenes speaks of in de Cor. p. 317. 23 as regulating human conduct, and corresponds to the Latin 'fas.' 'He let

neither the gods, nor what men most reverence, nor anything else stand in the way of such language.'

οὐδέ' ὀκνησεν is probably to be taken, as well as *ἐπουήσατο* in 105 connexion with *οὐτε θεούς*, κ.τ.λ., 'nor did respect for them restrain him.' The objection to so taking it is that *ἀκρέν* is rarely used with a noun as its direct object; but cp. de Cor. p. 294. 4 οὐδέντα κίνδυνον *ἀκρήσας ἴδιον*. Others would take it as a separate sentence: 'No, he did not even hesitate.' But the climax in the sentence is much better introduced by the *ἀλλά* οὐδέ which follows; 'Nay, he felt no shame before those whom he addressed, at inflicting on a man an injury of such enormity.'

αὐτούς ήσχινθη. This use of *αἰσχύνεσθαι* with a direct personal object, 'to feel shame before a person,' is not common in Demosthenes. But cp. in Conon. p. 1264. 8 *ταῖς εἶναι σημεῖαι τοῦ μηδέ τοῦτον τὸν αὐτοῦ πατέρα* *αἰσχύνεσθαι*; and F. L. p. 426. 19 *οὐτε τὸν ἥλιον ήσχινθοτο*. Other instances quoted are either of doubtful authority or from doubtful works.

εἰ. This use of *εἰ* for *ὅτι*, introducing anything unpleasant, or *mali eminēs*, is a euphemism common in Attic writers, who shrank from imputing what was disgraceful even to an adversary.

ὅρεν, 'the limit of his aspirations,' and so 'the one object which he had in view.'

οὐδὲν ἔλλειπεν, 'to leave no stone unturned.'

ὡς δέον, accusative absolute, 'as though it were a matter of obligation.' With *ὡς* or *ὡσπερ* the acc. abs. is used commonly even of the participles of personal verbs with their nouns, as in de Cor. p. 268. II ὡς λόγῳ τούς δημοτικοὺς γιγνωσκομένους.

ἔξοριστον ἀνηρῆσθαι, κ.τ.λ., 'should find himself carried off into exile, and in no wise allowed his liberty, but should even be under sentence on a conviction for desertion, and on his trial for murder, lucky if he escape crucifixion.' The mixture of tenses is noticeable, the perfects marking action complete and continuous, the present *φεύγειν* an action continuous but incomplete, while the aorist marks an action which, if it were not negatived, would have been complete and instantaneous. The punishment referred to in *προσηλῶσθαι* was being nailed, not to a cross, but to a plank. So in Hdt. vii. 33. 2 Ἀρταικτην ζῶντα πρὸς σανίδαι διεπασσάλευσαν. Cp. Aristoph. Eq. 371; Thesm. 940.

πρὸς οἷς, by attraction for *πρὸς ἐκείνοις* ā.

106 αὐτόχειρά μου γεγενῆσθαι, 'he has as good as murdered me.'

καὶ τότε μέν, κ.τ.λ. Several unnecessary objections have been urged against this passage: 1. that there is an awkward hyperbaton of *νῦν*, which should properly follow *τούτοις δὲ οἷς*. But *νῦν* belongs not to *ἐποίει* but to a second *ἰβρίζειν* to be understood with *τίππη πόλιν*, κ.τ.λ., being in direct antithesis to *τότε μέρ*, so that it is in its natural place. 2. That *ἰβρίζειν* is not an appropriate word to use with *πόλιν* or *ἐλπίδας*. Even if this were so, it would not be a violent zeugma; but in fact *ἰβρίζειν* is so comprehensive a word, that though Demosthenes might not have used it if he had been speaking only of his political status and his prospects, yet he might very well leave it when he is speaking of them in conjunction with other things to which it is more appropriate. We might fairly use the one expression 'that he vented his malice' on them all. 3. That *ἐκείνα τέ* can only mean his 'equipment, person, and all things on which he had expended money,' and that it cannot be meant that Meidias was making a fresh attack on these. But this criticism attaches too precise a meaning to *ἐκείνα*, which is merely meant to sum up the personal surroundings of Demosthenes, as opposed to his political position: and both of these were imperilled by the present attitude of Meidias. It should be noticed that the whole clause beginning with *τότε μέρ* is only introduced to emphasize the antithetical clause beginning *νῦν δέ*, and that its dependence on *νομίζω* is only formal, as Demosthenes represents the former outrage as an undoubted fact, not as a matter of opinion. 'I think that *whereas* on the former occasion, &c. . . ., now he is venting his malice on my political position, my family, my franchise, in short my prospects generally.' See on § 61.

εἰ . . . κατώρθωσεν, 'if he had brought to a successful issue.' So better than taking *κατώρθωσεν* as intransitive, with *εἰ* as its subject.

προσυπῆρχε. This can hardly be, as Liddell and Scott take it, 'besides I could not even have been buried,' as this attaches the meaning of *προσ-* to the negative, and not to the verb. It is really 'I should have lost the further privilege of being buried at home': a further privilege, that is, beyond those which he had already implied the assurance of, by assuming the failure of Meidias to prove his case.

διὰ τί; The force of this question is not easy to see, but perhaps it is, 'why do I make this practical protest?' and the answer is rather explained than expressed: 'I protest, because, if I did not, and if it was necessary to submit patiently to the renewed malice of Meidias, we should lose all the character of freemen, and had better at once adopt the barbarian custom of kissing the feet of those who thus do us wrong.'

διδούς κέρματα, 'by the offer of a few coppers.' The use of 107 κέρματα (a word frequent in the Comedians for 'small change') would seem to indicate the low esteem in which Meidias held the witnesses, and perhaps also their resentment at the smallness of the bribe.

παραγράψασθαι, 'to alter the indictment so as to implicate Demosthenes.' An exact parallel cannot be found for this use of παραγράψεσθαι, but in the speech against Nausimachus, which is termed a παραγράφη, 'a demurrer to the indictment laid,' παραγράψεσθαι is used of objecting, not to a plea, but to the indictment, p. 984. 13, and altering the indictment would be a result of this, which might well be expressed by the aorist of the same verb. If we take the word to mean 'to indict corruptly' as in παραπεσθεύειν, the τίν has no force, as it could only imply a previously existing indictment.

δώρων, 'bribes,' the meaning which almost always attaches to δῶρα, as opposed to δωρεά, in the Orators. Demosthenes once uses δῶρον, in the singular, in a good sense, in Aristog. A, p. 774. 18 πᾶς νόμος ἔστι δῶρον θεῶν.

'Ἐν ὅσῳ δέ, κ.τ.λ., 'while the clerk is finding the law.' The 108 remarks which follow are obviously intended by Demosthenes to have the effect of being an extempore addition to his speech, as though the ideas expressed in them had just occurred to him. But Demosthenes so frequently interposes remarks in this way, that the passages so interposed were probably as carefully prepared as any part of the speech. If the present oration was never delivered, the existence of this passage would prove this view to be correct. There are three of such interludes in the speech de Corona alone. pp. 288. 15; 298. 19; and 301. 17. Cp. adv. Lept. p. 482. 23. We know that Cicero similarly prepared points professing to be extempore, and depending on remarks made by others in court, as at least three such occur in the second action against Verres,

which was never delivered: in Verr. Act. II. 3. 10. 26; 25. 61; 4. 3. 5.

τοῦθ' ὑποθέντες τῷ γνώμῃ, 'with this consideration before you.'

τούτοις. Some editors have desired the repetition of *ἐπί* before *τοίτοις*, but *χαλεπῶς φέρειν* is used with the simple dative in Xenophon, Hell. v. 1. 29; Anab. i. 3. 3, and it would be the more natural to use this construction here, as the simple dative is the normal construction with *ἀγανακτεῖν*. The explanation that *ἐπί* is omitted with *τούτοις*, having been sufficiently expressed with the relative, is not satisfactory, as though a preposition expressed with an antecedent is, both in Greek and Latin, not unfrequently omitted with a following relative, the converse does not equally hold good.

109 τίν' ὑπερβολήν, 'what would you say could exceed the shamelessness, and brutality, and outrage of which a man is guilty when, &c.' For the use of *εἰ* introducing a discreditable fact, see on § 105.

ἀναλαμβάνειν, 'to take back for reconsideration,' like *ἀνατίθεσθαι*, *μεταγιγνώσκειν* expressing the consequent change of opinion for the better.

ἐν οἷς . . . θήσεται. The relative with the future indicative here implies a purpose, whence the negative is *μή*. See Goodwin, Moods and Tenses, § 565. 'By which without hurting any one he will be able to further some of his own interests.'

ἐκβαλών, 'having thrust from his position.'

τῆς περιουσίας, 'on his having come out of it with advantage.' Cp. *περιγγένεσθαι*.

110 γραφήν μ' ἐγράψατο. Though *γράψεσθαι* is commonly used either with a cognate accusative or with an accusative of the person indicted, the combination of the two, as here, is rare, though quite regular. Cp. de Cor. p. 111. 3 οὐδεμίαν πώποτ' ἐγράψατό με οὐδ' ἐδίωξε γραφήν.

τῶν ἐν Εὐβοίᾳ πραγμάτων. In 349 B.C., according to Grote, Plutarchus of Eretria sent to Athens to beg for aid against Athens. Demosthenes stood alone in opposition to granting the request, on the ground that it would entail great expense without bringing any glory to Athens. An expedition was accordingly sent under Phocion, but found the Eretrians themselves actively opposed to them. Plutarchus at first professed to be friendly, but deserted

Phocion in the first engagement. Phocion, however, under great difficulties gained a decisive victory, which he followed up by expelling Plutarchus from Eretria. Phocion returned to Athens the same year, shortly before the Dionysia at which Demosthenes was assaulted by Meidias.

μικροῦ παρῆλθε, 'it had almost escaped me to mention this.' μικροῦ for μικροῦ δεῖ, as not infrequently in Demosthenes. Cp. de Cor. p. 277. 20 μικροῦ κατηκόντισαν ἄπαντας.

κατεσκεύαζε, 'trumped up against me the charge of having caused the troubles in Euboea, before it became generally known that they were brought about through the machinations of Plutarchus.'

βουλεύειν μου λαχόντος, 'when the lot fell to me to be a member of the βουλῆ.' In the original constitution of Solon the βουλῆ (then consisting of 400) was probably appointed by lot out of a larger number elected for the purpose from each of the four tribes. This is not definitely stated anywhere, but such a method of appointment would follow the analogy of the appointment of magistrates (see Aristot. Ath. Pol. 8. 1 τὰς ἀρχὰς ἐποίησε κληρωτὰς ἐκ προκρίτων, οὓς [έκαστη] προκρίνει τῶν φυλῶν); and it would agree also with the mode of the election described in the same treatise (31. 1) of the 400 in B.C. 411, who Aristotle says were elected κατὰ τὰ πάτρια. From the element of lot in their appointment the senate was called ἡ ἀπὸ τοῦ κυάμου βουλῆ (Thuc. viii. 66. 1), from the use of beans for lots. Some have thought that the appointment by lot dated from the time of Cleisthenes, and the remodelling of the constitution on a more democratic basis, but the absence of any allusion to such change in the full accounts that we have of the reforms made by Cleisthenes renders this improbable, and the theory suggested above (from Gilbert's Antiquities, p. 137, n. 1) would suit what we know of both periods.

δοκιμαζομένου, 'when I was undergoing the δοκιμασία.' This was a preliminary inquiry into the ἐπιτιμία or technical fitness of any candidate for office at Athens. The full details of the inquiry in the case of the archons, which would probably not differ from others, have been ascertained for the first time from Aristot. Ath. Pol. 55. 3; and consisted in requiring proof of citizen descent for three generations, of observing the rites attaching to the possession of an Ἀπόλλων πατρῷος and a Ζεὺς ἔρκειος, of having a family tomb,

being assessed in the necessary class for taxation, and of having been dutiful to both parents, and fulfilled the requisite military service. Any other technical *ἀτιμία* would also be taken into consideration, but not personal character in other respects, nor special qualifications for the office sought.

III τὸ πρᾶγμα, κ.τ.λ., 'things came to look very black for me.'

ἐλαυνόμενος, κ.τ.λ., 'being driven to the end of my resources, though not a person whom you would consider especially devoid of friends or utterly without means.'

II.2 ἦδη, 'at this stage of the proceedings.'

τοῖς λοποῖς ἡμῶν, exactly the French *nous autres*, 'other people such as you and I.'

χρόνοι, κ.τ.λ., 'a choice of days for their trial is given to these men, to suit their wishes.' The idea of delay is rather implied in the whole clause than explicitly expressed in the word *χρόνοι*.

ἔωλα καὶ ψυχρά, 'having lost all their freshness and excitement.' *ἔωλα*, lit. 'belonging to yesterday,' and so 'stale,' 'out of date.'

πρόσφατος, 'redhanded,' with the stains of guilt still fresh upon him.

III.3 ἀπείποι τις ἀν θρηνῶν, 'one might wear himself out with bewailing': cp. in Con. p. 1264. 28 ἔως ἀν ἀπείπωσι, 'till they faint under the ill-treatment.'

ἔφεξῆς, 'in due course'; resuming, that is, the order of the trial interrupted by these few remarks.

NOMOS. The following may be a genuine quotation from the law περὶ δάρων for which Demosthenes had asked, but it is certainly not the whole law.

ἐπαγγελλόμενος, 'by offering bribes,' *ἐπαγγέλλεσθαι* being frequently used of making promises unasked.

τὰ ἔκείνου, 'his property,' which would be confiscated as a consequence of his *ἀτιμία*.

II.4 πᾶν ἀν ὑποστάς, κ.τ.λ., 'the kind of man that would allow himself to say and do anything': *εἰ τίχοι*, or some such conditional expression being understood.

ἢ τὰ τοιαῦτα. Buttmann points out that in this idiomatic use of *τὰ τοιαῦτα*, as summing up a series, the omission of *ἢ* is not only more usual in Demosthenes, but more logical in itself, as *τὰ τοιαῦτα* is not contrasted with the things enumerated, but comprehends

them. In the present passage, however, either *η* or *kai* or both are found in all the MSS. Cp. § 136.

ἀλλ' οὐδ' ἀτοῦν, 'nay, making not even the slightest distinction.' This intensive, almost redundant use of *ἀλλά* is not uncommon in Demosthenes before *οὐδέ* and *η*. Cp. ἀλλ' οὐδὲ μικρόν, F. L. p. 352. 22: in Aphob. A. p. 821. 7.

εἰσιτητήρια, sacrifices offered by the *βούλευταί* when they entered on office, 'dedication sacrifices.' The day was kept as a holy day, and the sacrifice was offered in the temple of *Ζεύς βούλαος* and *Ἀθηνᾶ βούλαία*, within the precincts of the *βούλευτήριον*. See Antiph. de Choreut. p. 146. 35.

ἀρχιθεωροῦντα, 'as *ἀρχιθέωρος*,' or leader of a sacred embassy. II5 The *ἀρχιθεωρία* was one of the *έγκυλοι λειτουργίαι*.

τῷ Διὶ τῷ Νεμέιῳ, on the occasion, that is, of the Nemean games.

ταῖς σεμναῖς θεᾶσι, 'to the awful goddesses,' a euphemism commonly applied to the Furies, as 'good people' to the fairies of modern times, to deprecate their animosity.

τρίτον αὐτόν, 'with two others.'

ἀρ' ἀν. Great emphasis is given to the question by the use of the strong interrogative, and by the introduction of *ἀν* at the beginning of the sentence, as well as again in its proper place. 'Is it really possible that if he had been possessed of a single jot of testimony, the merest shadow of evidence to prove the charges which he was trumping up against me, he would have let all this pass?'

στιγμήν, 'the mark made by a sharp pointed instrument.' anything as small even as a mathematical point.

ὑβρεῖ, 'out of mere wantonness.'

οὐδὲ καθ' ἔν, nearly identical with *κατ'* *οὐδέτερ*, but more strongly II6 emphatic. 'In no single point.'

δι' ἐμέ, 'as a means of reaching me.' The sense here is obvious, and absolutely requires the accusative, which is found in two good Parisian MSS. Most of the MSS. have *δι'* *ἐμοῦ*, which could only mean 'through my agency,' and would here be nonsense.

ἐσυκοφάντει, 'was bringing malicious charges against Aristarchus.' See on § 103.

μέλλετε, κ.τ.λ., 'are you delaying and questioning with such perfect infatuation?'

οὐκ ἀποκτενεῖτε; It has been urged that ἀποκτενεῖτε is out of its natural order, in coming before the exhortation to proceed to the house of Meidias and arrest him: but really these details are introduced as the process by which the determination to kill him should be carried out: as though Demosthenes had said, 'will you not kill him? yes, without delay? be off to his house and arrest him?'

117 ἐξεληλυθώς. The *σχῆμα πρὸς τὸ σημαινόμενον* should be noticed, the participle being in agreement with the person denoted by *κεφαλή*, instead of with *κεφαλή* itself.

καὶ χρώμενος, κ.τ.λ., 'and though he had hitherto been in the habit of associating with him as any one else might do, and though, before his misfortune (ὅτ' ηύτύχει), Aristarchus had given me no end of trouble in seeking to reconcile me to Meidias.'

τὰ πρὸ τούτου. So Thuc. ii. 15. 3 τὸ πρὸ τοίτων, though, as Reiske points out, πρὸ τοῦ is the more ordinary Attic expression.

ἐφ' οἷς ἀπόλωλε, 'which were the grounds of his ruin.'

118 οὐδέ σύτω, 'even under these circumstances he should not have done it': as a friend he was debarred from laying information against him, seeing that the only punishment that a man who has committed a crime can properly receive from a friend is to be debarred from further intimacy with him, μηκέτι τῆς λοιπῆς φιλίας κοινωνεῖν.

τούτῳ γε, 'yet in a man like Meidias we can pardon it.'

λαλῶν μέν, 'if he shall be found holding intercourse and living under the same roof with Aristarchus.' Stephanus (Thes. s. v. ἄλσι) quotes the passage with the reading ἀλῶν μέν κοινωνήσας καὶ ὄμωρόφιος γενόμενος, alleging in its favour the oldest and best MSS. But though there are traces of ἀλῶν in several MSS., and γενόμενος is found in A among others, κοινωνήσας καὶ would appear to rest solely on the conjecture of Stephanus himself. The reading in the text is really the best attested by the MSS., and the two expressions λαλῶν and ὄμωρόφιος γενόμενος correspond best, both in tense and meaning, to λέγων καὶ κατατιώμενος below. Λαλέin is not unfrequently used of entering into conversation with another man, generally implying some contempt for the nature of the discourse. See below.

§ 198.

119 τῇ προτεραιᾳ, ὅτε, 'on the day before he said this,' perhaps = τῇ

προτεραιά τῆς ἡμέρας ὅτε. But the omission of *η̄* is remarkable. A similar omission is found in Hom. Il. xxi. 80,

ἢώς δέ μοί ἔστιν

ἢδε δυωδεκάτη ὅτ' ἐς Ἰλιον εἰλήλουθα,

'since I arrived at Ilium.' The only parallels, however, quoted for such an omission in Attic Prose are in a law in the doubtful oration against Macartatus, p. 1071. 3 *τῇ ἵστεραιᾳ ἦ ἀν προθώιται*, and Lys. de Aristoph. bonis, p. 153 fin. *τῇ δὲ προτεραιᾳ ἦ ἀνίγετο*, where, however, the readings vary between *η̄*, *η̄*, and *η̄η̄*. Cobet would insert *η̄* here.

ὑπερβολὴν ἀκαθαρσίας, 'does not admit of anything to exceed it in vileness.'

ὡς ἐκεῖνον. This use of *ὡς* as an 'improper preposition' (see Monro, Homeric Gr. § 228) is found as a rule with persons only, and almost exclusively in Attic Greek, with the exceptions of Hom. Od. xvii. 218 and Hdt. ii. 121. 30.

ἔφεξῆς οὕτωσι, 'as near him as I am to my friend beside me.' Cp. de Chers. p. 103. 13 *τὴν Ἑλλάδα πᾶσαν ἔφεξῆς οὕτωσι*, and for the deictic use of *οὕτως* see on § 71.

ώμνυε μέν, κ.τ.λ., 'consigned himself to perdition if he had said anything prejudicial about Aristarchus, and thought nothing of such perjury, even though in the presence of those who were privy to the facts, and insisted on Aristarchus bringing about the reconciliation between myself and him.'

κατ' ἔξωλείας. The preposition seems to represent a supposed laying of hands on the object from which the strength of the oath proceeded. Cp. in Con. p. 1268. 23 *παραστησάμενοι τοὺς παῖδας αὐτὸν κατὰ τούτων ὀμεῖσθαι*. The construction is common in Demosthenes, but rare elsewhere, perhaps in classical Greek only in Aristoph. Ran. 101 *ὅμάσαι καθ' ιερῶν*, though we find it in legal documents, quoted in Thuc. v. 47. 9 and Andoc. Myst. 13. 20.

εἰρηκέναι, the perfect, as being the tense which would have been used by Meidias in the *oratio recta*.

ὡς φονεύς, sc. *ἔστι τις*, and so below *φόνον ὄνειδίζειν*, sc. *τινί*.

120

καὶ προδῶ, κ.τ.λ., 'and fail to vindicate your adverse decision in the *προβολή*'

ἀνηρπάσθαι, 'to be removed from the face of the earth': so (with Reiske and Buttmann), much better than (with Liddell and Scott and other lexicographers) 'to be brought into court.' So below

§ 124 οὐκ ἀνήρπασμα, 'I still continue to exist': and § 125 προαναρπάζειν.

λαχεῖν, sc. δίκην, 'I might reasonably have preferred against myself an indictment for murder,' since such a course would have been virtual suicide.

οὐ . . . βιωτόν, 'life would not have been worth living.'

121 **ΜΑΡΤΤΡΕΣ.** These depositions are probably spurious.

ἡ εἰσαγγελία, 'liberty to impeach before the βουλή.' But εἰσαγγελίαι were invariably prosecuted before the ἐκκλησία.

οἴδαμεν. See on § 82.

122 τίς οὖν ὑπερβολή; 'how can anything be worse than this?'

οὐδὲν αὐτὸν ἡδικηκότα. That αὐτόν must refer to Meidias, 'though he had done him no injury,' seems clear from the following clause, 'for I put out of consideration the question whether he was a friend,' at any rate Meidias had no ground of enmity against him. There is no difficulty in the use of αὐτόν where αὐτόν would be more regular, as the strict rule about the reflexive pronoun is often violated, but the violation is more obtrusive here on account of αὐτόν below. But to translate αὐτὸν ἡδικηκότα as 'though guilty of no fault himself,' though in itself it is a possible and even tempting rendering, would make the parenthetic words meaningless. φίλος depends on ἐσυκοφάντει, easily supplied from what follows.

προσεκβαλέν, 'to banish me as well as Aristarchus.'

123 τοῦτο μέντοι, κ.τ.λ., 'such a monstrous practice and stratagem as this, that consists in heaping yet further calamities on men who are seeking just redress upon their own behalf, is not a thing for me to be indignant and vex myself about, and for the rest of you to overlook.' The paratactic construction οὐκ ἐμοὶ μὲν . . . οὐδὲ should be noticed. See on § 61.

τοῦ μὲν . . . εἰσιν, 'are most exposed to the oppression of being ill-treated without interference,' while the rich 'are most exposed to the temptation of committing outrage without paying the penalty for so doing.' ποιεῖν, like our 'do,' is continually used to prevent the necessity of repeating a more specific word.

τοὺς ἀντιπαρέζοντας, 'those who will give their accusers trouble in return': as Thrasylochus had done to Demosthenes by forcing on him the trierarchy, see § 78: and Euctemon by indicting him for desertion, see § 103.

τὸν ἔξειργοντα, 'the man who *tries to prevent*.'

124

μετουσίας. The plural probably denotes 'opportunities of free speech and action.' See on § 19.

καὶ ἄλλος τις ἄν, 'as any one else might do.'

ἀνήρπασμα. See on § 120.

ἀποχρῆσθαι, 'to misuse,' *abuti*: cp. Pseudo-Demosth. de foedere Alex. p. 215. 8 τοῖς ὄνόμασιν ἀποχρώμενοι.

ὑποσχόντα κρίσιν, 'after submitting to trial.' The more usual 125 expression is ὑπέχειν δίκην.

τότε, 'then, after these necessary conditions,' = *tum demum*.

προαναρπάζειν, 'not try to get them out of the way first, nor seek to escape without a trial by bringing false accusations against them.'

ἀσχάλλειν, 'to chafe.' The word is perhaps only found elsewhere in the best Prose in Xen. de Re Eq. c. 10. 6.

ἐκπέφευγα, 'I have managed to come out safe.' The preposition 126 points to the difficulty of extricating himself from all the snares of Meidias.

καὶ παραλείπω δέ, 'and yet I pass over.' This combination of καὶ δέ is not infrequent, καὶ being copulative, and δέ, 'in the next place,' either expressing opposition, as here, or a further particular. Except in Homer καὶ δέ under such circumstances are always separated by the word or words emphasized by δέ. As Mr. Riddell expresses it (Digest of Idioms, § 144), 'they enter *simultaneously* into the sentence, as it were speaking at once rather than in succession.'

δέκατον μέρος ὑμῶν: since the δικασταί represented the ten tribes of the Athenian people.

δι' οὓς, 'owing to whom'; 'to whom each one of you is indebted for his safety.'

τῆς ὁσίας, ὅτιδήποτ' ἔστι, 'the solemn and divine elements of holiness, in whatsoever it be that they exist.' ὅτιδήποτε, like *nescio quid*, is generally, but not necessarily, used with a depreciatory connotation, 'however trifling it may be': but here it rather betokens reverent unwillingness to be too explicit, like the address to Zeus, ὅστις ποτ' ἔστι, in Aesch. Ag. 160. For ὁσία see on § 104.

τὴν ὄργὴν ἔχειν, 'to regulate his feelings of indignation.'

127

ἐν ταύτῳ, 'by one and the same misdeed.'

τοὺς συνεξεταζομένους, 'those who are found among the number of his inquirers.' So in § 190 *τοίτῳ . . . συνεξεταζομένους τοὺς ῥήτορας ὥψεσθε*. Bliss there reads the simple verb *ἐξεταζομένους*, which is not uncommon in the same sense, as though it were 'found on investigation to belong to a certain class.'

δοκιμαστάς, 'scrutineers'; and so, as here, 'approvers of what he has done,' as being of sufficient excellence to pass their scrutiny.

128 *ἡγούμην* *ἄν*. The force of the imperfect should be noted, 'I should have been inclined to consider it a misfortune peculiar to myself, and to fear, &c.'

διακρούσηται, 'should thereby drive away from himself,' and so 'should evade.' The word is similarly used, but without an object, in §§ 186, 201.

129 *τούναντιον* may be adverbial, but is more probably the direct object of *φοβοῦμαι*; 'my fear is just the contrary,' that you should wonder why I am so much less patient than my neighbours.

τὸ παρ' ἀμφοτέρων ὕδωρ, 'the time allotted for the speeches on both sides.' A certain amount of time, measured by the *κλεψύδρα* or waterclock, was allotted, not to each speaker, but to the speakers on each side, who were at liberty to divide it as they pleased among themselves. We have no evidence as to the length of time so allotted, but it probably varied in proportion to the importance of the cases. Demosthenes says here that if all the water originally allotted to both sides were added, without deduction for what had been already used, to their allowance, it would be insufficient for the further requirements of the case. *πρὸς τὸ λατπόν* can hardly be 'added to what remains of my time,' as *προστιθέμαται* in the best prose authors always takes the dative in this sense, with or without a preposition. It is probably 'to serve the purpose of what remains,' as in Plat. Phil. p. 33 C. *τῷ τῷ [τὸ χαίρειν] πρὸς τὰ δευτερεῖα προσθήσασθεν*, 'we will add to the pure intellect the power of feeling joy, for the purposes of [or, 'as conducive to winning'] the second prize.' *πᾶν* goes naturally with *τὰ τ' ἐμὲν καὶ τὸ τοίτον*.

130 *ἐμαυτῷ*, 'for my own purposes.'

ὑπομνήματα, 'my memoranda.'

ὅ τι ἀν βουλομένοις ἴμεν ή, 'whatever you like to hear.' This construction of the dative participle of verbs of wishing, &c. in conjunction with *εἴμαι*, *γίγνεσθαι*, or similar verbs, is common

enough in Greek authors, from Homer downwards. See Goodwin, Moods and Tenses, § 900. It was imitated by some of the Latin Historians, as Tac. Ann. i. 59. 1 ‘ut quibusque bellum invitis aut cupientibus erat’: but never seems to have taken root as an established idiom in the Latin language.

εἰδὸς ἔτερον, ‘then a second,’ *ἔτερος* being the regular word in Greek for the second in a series, as *alter* is in Latin.

περὶ τοὺς οἰκείους, ‘in dealing with his relations’; the villainous deeds being so much the worse from his relationship to the sufferers.

τόπος οὐδεὶς, ‘no corner of the city,’ as in § 131 no moment of his life is said to have been free from his outrages. So better than ‘no subject that could be mentioned,’ as though *τόπος* had here the meaning of *locus oratorius*.

συνεχῶς goes with ἀπαρτα τὸν βίον, ‘without a moment’s interval 131 during the whole of his life.’

φρονήματος. *φρόνημα* is in itself a purely neutral word, most nearly corresponding to ‘spirit’: but from the context it may assume a complexion of either good or evil. Here it is ‘insolent presumption.’

Θεός, a special class of men, distinguished by a differential characteristic, as *κηρυκικόν*, Plat. Polit. p. 290 B, *δημιουργικόν*, Id. Gorg. p. 455 B, &c. So in Cicero ‘tota natio candidatorum,’ pro Mur. 33. 69. Here the word refers to Solon’s classes, and in particular to the *ιππεῖς*, as is shown by the illustration in the next section.

έλâ, ‘unless he worries’; the fut. ind. being retained as the mood and tense of the *oratio recta*.

περὶ τῶν . . . εἰς Ἀργούραν, ‘about those who were associated with 131 him in the expedition to Argura.’ Of Argura we know nothing from any other source. It was evidently in Euboea, and the occasion referred to is probably the expedition of Phocion to Euboea in 349 B.C., alluded to above, § 110. Meidias appears to have held a commission in the cavalry as *ιππαρχος*, but to have left the expeditionary force at Argura, with the object of volunteering as a trierarch. This Demosthenes says later (§§ 160 sqq.) was merely to evade the dangers of military service, and was actually turned by Meidias into a source of profit for himself.

οῖα ἐδημηγόρησε, 'the terms that he used in his harangues before the assembly.'

ἐκ Χαλκίδος, from Chalcis in Euboea.

ἐλοιδορήθη, 'the abuse he lavished on Cratinus.' The middle voice *λιαδορέομαι* is used with little or no distinction of meaning from the active, but is always followed by the dative case. Cp. in Conon. p. 1257. 23 *λοιδορηθέντος δ' αὐτοῖς κείρον*. The passive aorist is more usually found in Attic than the true middle form *ἐλοιδορησάμην*. Cratinus was the officer in command of the cavalry.

τῷ νῦν. Dindorf omits these words, as wanting in most MSS. Without them the sense would be 'when he was actually' (at the time that is when Meidias was abusing him) 'intending to support him.' With *τῷ νῦν* it is, 'who is proposing to support him' (probably as *συνῆγος*) 'at the present trial.' If the words are genuine, we can see the motive of Demosthenes for alluding to the incident, as it would cool the ardour of Cratinus in supporting the man who had abused him.

ἐπ' οὐδενὶ, 'for no assignable reason.'

133 μηδὲ λαχεῖν, 'prayed that you might not be drawn as one of the expeditionary force.' The partitive genitive is perhaps without parallel after *λαχεῖν*, but follows naturally from such constructions as *λαχεῖν ἵερεύς*, adv. Eubul. p. 1313. 24 and the like.

ἐπ' ἀστράβης. Authorities are much divided in opinion whether *ἀστράβη* means a mule or a mule-saddle. If *ἀργυρᾶς* is the genuine reading, this passage would determine the point in favour of the saddle, since *ἀστράβη ἀργυρᾶ* could not mean 'a mule with silver trappings.' The more general reading of the MSS. is *ἀργούρας*, as though from Argura, the place mentioned above. But (1) a man would hardly be described as riding from a city in Euboea to Athens, (2) *ἐξ Εὐβοίας* would then be redundant, (3) the preposition *ἐξ* would be wanted before *Ἀργούρας*, and is not found there in the MSS., (4) *ἀργυρᾶς* is the reading of the best MS., and the alteration to *ἀργούρας* from association of ideas can be readily accounted for. In the only other passages where *ἀστράβη* is found in Classical writers, Lys. pro Inval. p. 169. 14 : Machon ap. Athen. xiii. p. 582 C : Alciph. 2. 3, and Lucian, Lexiph. c. 2 either sense would suit, except that in Lucian the word *ἀστραβηλάτης* also occurs, evidently meaning a muleteer. With this, however, we might compare *ἀμα-*

τηλάτης, the driver of horses in a chariot. If we suppose the meaning of the word to be ‘that which does not turn,’ but remains rigid (fr. *ἀ* and *στρέψω*), it would favour the meaning of ‘saddle.’ It is of course possible that if *ἀστράβη* did mean originally a mule-saddle, *ἐπ’ ἀστράβης ὀχεῖσθαι* might so necessarily suggest riding on a mule, that the word might come to mean the mule as well as the saddle.

χλανίδας. The *χλάρις* was a woollen mantle, worn rather for ornament than warmth, and on a man was considered to be a sign of effeminacy. Thus Demosthenes pro Phorm. p. 958. 12 mentions its use as one of the tokens of *ἀσελγεια* in Antimachus, and it is frequently spoken of in similar terms by the comic poets.

κυρβία καὶ κάδους ἔχων, ‘having in his equipage drinking cups and wine jars,’ which were so far from being part of the natural service equipment of a cavalry officer, that they were seized by the custom house authorities as merchandise liable to the *περιτηκοστίη*, or 2 per cent. import duty.

ἡμᾶς. Demosthenes having himself gone on the expedition as an infantry soldier.

εἰς ταῦτόν, probably ‘to the same port’ rather than, with Westermann, ‘at the same time.’ Cp. Xen. An. iii. 1. 30 *τοῦτον μήτε προσίεσθαι εἰς ταῦτὸν ἡμῖν*.

Ἀρχετίων, probably one of the men under the command of **134** Meidias.

εἰ μὲν γάρ, κ.τ.λ., ‘for if it be true that you did what your men declare you did, and what you found fault with them for saying anything about, then there was just cause for your ill repute.’ *ἀκούειν*, like the Latin *audire*, is not unfrequently used with adverbs of good or bad signification, meaning to be in good or evil repute. So in English—

‘If old Aveugles sonnes so evill heare.’ Spens. F. Q. i. 5. 23.

ἐκ τῶν ἀλλων ὡν ἔξης, ‘from the general tenor of your life.’

οὐκ αὐτὸς σκοπεῖς, *κ.τ.λ.*, ‘instead of yourself considering what **135** you must do to avoid annoying your neighbours.’

καὶ τὸ δὴ . . . δοκοῦν, ‘and what seems to be the most intolerable thing of all, and the strongest proof of malice:—you came forward to denounce so large a body of men *en bloc*? For the abbreviated construction, instead of the fuller *τὸ . . . δοκοῦν ἐστὶ τοῦτο, ὅτι . . .*

κατηγόρεις, cp. Xen. Mem. ii. 6. 17 ὁ ταράττει σε, ὁ Κριτάζωντε, ὅτι πολλάκις ὄρας: and see Riddell, Digest of Idioms, § 247.

136 λόγους δέ, κ.τ.λ., 'whilst they have abundance of arguments like these at their disposal.'

έόρακε. See on § 65.

τὰ τοιαῦτα. See on § 114.

137 ὅν αὐτοί, κ.τ.λ., 'that some have long been viewing with amazement what they know of themselves, without needing that I should tell them.' The cause of their amazement is not the silence of Demosthenes, as Euttmann and Schaefer take it to be, but the villainy of Meidias.

δρῶντας is awkward so near ὄρα. The only variant in the MSS. is δεδύτας, which is perhaps a gloss for a lost reading δρηδοῖντας, which Taylor would introduce into the text.

ἀφορμήν, 'the strong position which he has to start from.'

138 ἐπ' ἔξουσίας, 'on the strength of authority and wealth,' having these as a basis to rest upon. Cp. § 180 τὴν ἐπὶ τῆς πομπῆς καὶ τοῦ μεθύειν πρόφασιν λαβών.

τεῖχός ἐστι, κ.τ.λ., 'is a bulwark against the possibility of suffering from a sudden assault.' ἐξ ἐπιδρομῆς really supplies the hypothetical protasis required by ἀν παθεῖν, = εἰ γένοιτο ἐπιδρομή.

περιτιρεθείς, 'if the defensive armour of his wealth were stripped from off him.'

εἰ δ' ἄρα, 'but if it turn out otherwise,' 'if even so he should attempt the same line of conduct.' The suppression of the verb in the latter of two contrasted hypothetical clauses, where it can easily be supplied from the former, is more familiar when the latter clause is negative, introduced by εἰ δὲ μή: but it is not infrequent in Plato, especially in the phrase εἰ μὲν βούλει, . . . εἰ δὲ (sc. βούλει again). Here the contrast is between οἵκαιον οἴβριζοι and εἰ οἴβριζοι. See Riddell, Digest of Idioms, § 253. ἄρα seems to point to the unlikelihood of the second hypothesis.

139 προβέβληται, 'has put himself in front of Meidias by way of shield.' Polycuktus was an orator of the time who in politics was generally associated with Demosthenes. Timocrates proposed a law to exempt public debtors from imprisonment, and Demosthenes wrote a speech for his prosecution. Euctemon was one of the prosecutors on that occasion, but whether he was the same man

as the Euctemon mentioned here and in § 103 (see note) is uncertain.

συνεστῶσα ἔταιρεία, 'an organized association of witnesses.'

ῥᾶστ' ἐπινευόντων, 'have not the slightest hesitation in conveying false impressions by a turn of the head.'

δεινοὶ . . . φθείρεσθαι πρὸς τοὺς πλουσίους, 'they are terrible people for running after the rich to see what they can get.' This use of *φθείρεσθαι* is found several times in Plutarch, e.g. *οἱ Μακεδόνες ἐφθείροντο πρὸς τοὺς διδύντας*, Eum. c. 14; cp. Ant. c. 24; Phoc. c. 21; but apparently only here in earlier writings.

καθ' ἑαυτόν, 'on his own resources,' without the aid of such para- 140 sites as these.

συλλέγεσθε is probably imperative. 'I would bid you combine your forces.'

ῶν . . . τούτων ἔκάστου, 'that if you find yourselves overmatched individually by any of your neighbours, you may by combination prove more than a match for each of these, and stop his insolence.'

τὰ καὶ τά, 'such and such things.' In the neuter this formula is 141 often found, though more generally in the singular, as in de Cor. p. 308. 37 εἰ τὸ καὶ τὸ ἐποίησεν. In speaking of persons, ὁ δεῖνα is used in the same way, either repeated, as in Olynth. B. p. 27. 11 ἦ ἀν ὁ δεῖνα ἡ ὁ δεῖνα εἴπη, or in the plural, as adv. Timocr. 756. 12 οἱ δεῖνες ἐστεφάνωσαν τὸν δῆμον.

ἢ 'τί δή;' 'or "why again?"' introducing what, if given at length, would have been the same question applied to some other of the persons aggrieved.

τοῦ βοηθεῖν αὐτῷ, 'from maintaining his own rights.'

ἀπραγμοσύνη, 'the desire to avoid trouble,' as opposed to the φιλοπραγμοσύνη of Meidias, § 137.

ἀπορία, 'want of resource.'

ἀπολωλέναι, 'to be the more hopelessly lost because of his former 142 impunity.' The perfect marks the condition of utter ruin consequent on condemnation.

καθ' ἕνα, 'singly,' 'one by one'; as in Hdt. vii. 104 Λακεδαιμόνιοι κατὰ μὲν ἕνα μαχεῖμενοι. "Ἐκαστον is to be taken separately, as the object of ἀποστερῶν."

πᾶσιν . . . τιμωρητέος, 'the duty of punishing him is incumbent upon all.'

143 *κατὰ τὴν παλαιάν, κ.τ.λ.*, 'in the period of that ancient prosperity of which we are so proud.' *Παλαιά* does not mean much more than 'which has passed away,' but the period referred to would be not only the time of Alcibiades, but the whole era of Athenian supremacy. The use of the word *λέγεται*, 'we learn,' points to the transmission of the tale by oral tradition.

τίνων ὑπαρχόντων. This participial construction cannot be rendered literally in English, but must be represented by an independent finite sentence. 'You know what a number of what important services he could claim credit for as rendered to the Athenian people, and yet consider, &c.'

ἀπεικάσαι, 'to compare,' as on a level with him.

ἀπόπληκτος, 'infatuated.' The word is combined with *παντελῶς* *μανόμενος* in the Pseud. Demosth. adv. Phorm. p. 912. 10.

ὅ τι . . . προσήκει, 'which it is in accordance with your general character to tolerate?' Other people might do it, but not Athenians. The *neuter* relative of course goes back to *οὐδέτερ*, which *γένος*, *πλοῦτος*, *ὑβρίς* merely particularize.

144 *Ἀλκμεωνιδῶν.* Demosthenes here seems to have made a blunder, or rather two blunders, about the genealogy of Alcibiades. It was through his mother, Dinomache, the daughter of Megacles, that Alcibiades was an Alcmeonid: and his connexion with Hippoönus was from marriage with his daughter Hipparete. It has been suggested that there may have been earlier alliances between his ancestors and the families of Alcmeon and Hippoönus respectively, but there is no evidence of this, and the coincidence would be strange. It is much more likely that the memory of Demosthenes was at fault: and it is at least possible that he may have confused the genealogies of the father and the son, as both statements would of course be true of the younger Alcibiades.

ἐκπεσεῖν. The banishment of the Alcmeonids by Peisistratus, in 549 B.C., and their subsequent restoration in 510 B.C., when the tyranny was overthrown through the influence of the Delphic oracle, are told at length by Herodotus, v. 62-65. According to him the Alcmeonids bribed the Delphic priestess, but he also gives a more honourable cause for their popularity at Delphi, in the magnificence with which they carried out their contract for rebuilding the temple, which had been burnt in 548 B.C.

ἢ depends on *εὐεργεσίαι*, 'on whose part many great benefits bestowed on the people stand to their credit.' The genitive has also been explained as an attraction of the normal dative after *ἴπαρχοντι* into the case of the antecedent *οἰκίας*, but such attraction from the dative into the genitive is very rare, and no parallel case is quoted from the Orators.

Θέμενος τὰ ὄπλα, 'having taken up a position': as in Thuc. ii. 2. 4; 145 vii. 3. 1 and other places. From the general sense of placing their arms in proper position, this phrase obtains three different modifications of meaning: 1. as here, to set their arms ready for use, and so to take up a position, especially in the face of the enemy; 2. to pile arms, for purposes of rest; 3. to pile arms for delivery to an enemy, and so to lay down arms.

ἐν Σάμῳ, during the government of the Four Hundred, beginning in 411 B.C., in which year the Athenian army, which had retired to Samos under Thrasyllus and Thrasylus, insisted on the recall of Alcibiades. He returned to Athens in 407 B.C., and was appointed commander in chief of the forces both by sea and land.

ἵππων ἀγῶνες. It was probably in 420 B.C. (see Grote, c. 55) that Alcibiades contended at Olympia with seven chariots, gaining the first and second prizes, while another of his chariots came in fourth.

ὡς φασίν is probably introduced, out of Attic caution, to qualify the universal *πάντων*. ὡς *εἰπεῖν* is more usually so employed. See on § 14.

κατ' ἔκεινον, 'in his time.'

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οὐδενὸς τούτων, 'in consideration of none of these things'; the genitive being closely cognate to that of price. So below, § 160. οὐδενὸς γάρ *πράγματος* . . . *συγχωρητέον*.

Δεκίλειαν. The establishment of this fortress by the Spartans, within the borders of Attica, in 413 B.C., was generally attributed to the counsels of Alcibiades, and the annoyance which it caused was one of the main reasons for the ultimate collapse of the Athenians in the Peloponnesian war.

ἥλικον . . . ἔξελήλεγκτα, sc. ιβρίσας, 'of such enormity as the 147 outrage which has now been conclusively proved against Meidias.'

Ταυρίαν ἐπάταξε. This is suggested as a supposed parallel to the outrage committed by Meidias; and Andocides, adv. Alcib. p. 31.

36, speaks strongly against the insolence of Alcibiades. The occasion, like the present one, was a dithyrambic, not a tragic contest, and the judges, either from fear or favour, according to Andocides, gave Alcibiades the prize. But Demosthenes urges that the case of Meidias was worse, because Alcibiades had the excuse of being a rival competitor; and moreover the offence, though a serious breach of propriety, was not a violation of the law which Meidias broke, as this had only been passed in the interval.

ἐπὶ κόρρης. See on § 72.

ὅπερ, κ.τ.λ. The antecedent to *ὅπερ* must be *τι*, i.e. the offence committed by Agatharchus, which was so disgraceful that 'one could not even reproach him for it without loss of self-respect.' It is more commonly taken, however, of the outrage committed by Alcibiades in imprisoning Agatharchus, 'an act which is too trivial to deserve even reproach.' But this could hardly be introduced by *ὅπερ*, especially after the intervening clause. And the sense requires rather an excuse for the conduct of Alcibiades, than a mere softening down of its enormity. The passage is more probably parallel to what Demosthenes says of Aeschines, de Cor. p. 270. 15 *τοὺς θεοὺς ὄκνω μὴ περὶ σοῦ τὰ προσίκοντα λέγων αὐτὸς οὐ πρωτίκοντας ἐμαυτῷ δόξω πι, οὐρῆσθαι λόγους.* The offence of Agatharchus is said by Ulpian to have been a disgraceful intrigue with the mistress of Alcibiades.

τοὺς Ἑρμᾶς. These 'Hermes busts' were square pillars of marble, surmounted by a head, usually that of Hermes, and placed in considerable numbers in the streets of Athens. One night, just before the sailing of the Sicilian expedition, these busts were mysteriously mutilated. Alcibiades was suspected of the sacrilege, and being at the same time accused of having divulged the Eleusinian mysteries, he was recalled from his command in the fleet after it had sailed, and the popular feeling was so strong against him that the accusation, though never satisfactorily proved, led to his exile.

τῆς αὐτῆς ὄργῆς, κ.τ.λ., 'it is only right to regard all acts of impiety as meriting the same resentment,' and therefore even if Meidias had been guilty of less heinous impiety than Alcibiades, he would have equally deserved the punishment of the impious. But Demosthenes urges that as a matter of fact Meidias was the worse offender.

ἀφανίζειν ιερά, 'to cause sacred things entirely to disappear': as Meidias did with the sacred garments of the chorus. With the punctuation in the text *τὸ ἀφανίζειν* is represented as a worse instance than *τὸ κόπτειν* of an outrage similar in kind to it. Some editors treat the clause as a question, 'Is there any difference between the two offences?' but this destroys all the point of *ὅλως*.

οὐκοῦν, 'this, at any rate, is what Meidias has been convicted of doing.' Demosthenes then goes on to contrast the circumstances of Meidias with those, already sufficiently indicated, of Alcibiades: and also to show how his insolence was aggravated by being displayed to persons so utterly unlike himself.

πρὸς τῷ μὴ καλόν, 'I would have you therefore consider that, 148 besides being so dishonourable, it is neither lawful nor right, &c.' Cp. Soph. El. 432 *οὐ γάρ σοι θέμις οὐδὲ στον.*

μηδένα μηδαμόθεν, 'a man with neither individuality nor ancestry'; as opposed to the *δικαστάι, τοιούτων ἀνδρῶν ἀπόγονοι*. Wolf takes the words as meaning 'who from any point of view is a nobody': but this loses the antithesis which is obviously intended. *μηδένα* is used instead of *οὐδένα* because of the general prohibitive character of the sentence.

συγγνώμης. Demosthenes treats acquittal as out of the question: Meidias does not even deserve 'consideration, or kindness, or favour.'

ἀλλά οὐδέ, κ.τ.λ., 'why even as an individual soldier': *ἀλλά* disposing of the plea that his services as a general entitle him to respect.

μὴ τί γε, 'not to say anything of his leading others.' *μὴ τί γε* and *μὴ τί γε δῆ* are not uncommonly used in this sense, like *needium*. The expressions are obviously in their origin elliptical, for *μὴ τί γε εἴπω*, but as in many other elliptical expressions, all consciousness of the ellipse has passed away, and the phrase is used idiomatically, where a grammatical application of the full form would be difficult or impossible. Cp. Olynth. p. 24. 21 *οὐκ ἔνι δ' αὐτὸν ἀργοῖντα οἰδέ τοῖς φίλοις ὑπὲρ αὐτοῦ τι ποιεῖν, μὴ τί γε δῆ τοῖς θεοῖς.*

κοινῇ, 'in a public capacity.'

ἀπορρήτους, 'the uninventionable horror, like any in a Tragedy, 149 the horror of his birth.' The repetition of the article gives force to the passage, as bringing the horror more emphatically home to

Meidias. Schaefer compares a line from Eupolis, *οὐ γὰρ μὰ τὴν Μαραθῶν τὴν ἔμὴν μάχην*. Granting the fact that Meidias may have been a supposititious child, the language of Demosthenes is still gross exaggeration.

ἀνθρώπων . . . γυναικῶν. The antithesis should be noticed: the mother who got rid of Meidias was the most sensible of all human beings, the woman who bought him was guilty of folly unparalleled even among women.

ὑποβαλομένη. The Middle Voice is expressive of the supposed mother putting to her own breast the child of another. Cp. Aristoph. Thesm. 407 *γυνή τις ὑποβαλέσθαι βούλεται*.

ἔξδον αὐτῇ, 'when there was nothing to prevent her from buying a better child for the price she gave for Meidias.'

150 τῶν οὐ προστκόντων, 'to which he has no natural right.'

τετυχηκώς. Some MSS. have *τετευχώς*, a form found in Classical Greek only in Aristotle and some fragments of later Comic poets.

νόμοις . . . οἰκεῖσθαι, 'to be governed by laws,' as opposed to the absence of them in the barbarous country to which the mother of Meidias is supposed to belong.

φέρειν οὐδὲ χρῆσθαι, 'he cannot either bear the restraint, or avail himself of the advantage of living under laws.' τούτοις = τοῖς νόμοις, which must also be supplied in the accusative after *φέρειν*.

τὸ τῆς φύσεως, κ.τ.λ., 'his natural propensities, being truly barbarous, and hateful to the gods, drag him violently on, and make it clear that he treats his present privileges as though they did not belong to him, as indeed they (*τὰ παρόντα*) did not.' For this use of *τὰ παρόντα* cp. Thuc. i. 132. 2, where Pausanias is said *μὴ τὸς βούλεσθαι εἶναι τοῖς παροῦσι*.

151 ἀ . . . βεβίωται. The adoption of this reading of A, in the place of the more ordinary ὁν . . . βεβίωται, was first suggested by Dindorf, and seems probably to be right, ὁν being only intelligible as an attraction of the relative into the case of its antecedent. Such attraction from the nominative case however, though not without parallels, is very rare, the only other passage from the orators being the difficult passage in de Cor. p. 270 οὐδὲ γὰρ ὁν ἔτυχεν ἦν. See Riddell, Digest of Idioms, § 189.

τῶν χρωμένων αὐτῷ, 'of his associates.'

ἀπολλαγῆναι καὶ καθυφεῖναι, 'to get rid of the matter by letting

my accusation drop.' See on § 1. If it is true that Demosthenes after all did compromise the suit, it seems astonishing that he should have left these passages in his published copy of the speech. See Introduction.

ἐπειδή με μὴ πείθοιεν. The use of *μή* and the mood are alike due to the sub-oblique character of the sentence, while the present tense marks the repetition of their failures. 'When *they found that* all their attempts to prevail on me were vain.'

ἐπὶ ταῦτα ἀπήντων, 'had recourse to this argument against me.' Cp. in Timocr. p. 712. 3 ἐφ' ἔκαστην ἀπαντᾷ τὴν ὁδὸν τῶν ἀδικημάτων.

ηδη, sc. at the *προβολή*. But this was on the face of it a preliminary proceeding, of no force in itself as making a prisoner liable to sentence. Perhaps, however, the argument is that Demosthenes had got all he wanted by such a public expression of opinion, and that if he tried for more by way of revenge, he must inevitably fail before an opponent possessed of such resources.

τίνος, κ.τ.λ., 'at what amount do you expect the jury will assess the penalty against him?' See on § 102.

τούτοις, 'by urging these considerations.'

ἐλάττω . . . καταθεῖς, 'when he has paid over to the state a much less sum of money than he offers you as a bribe to let him off, he should turn the whole matter into ridicule.' *καταθεῖναι* is the technical word for paying a fine. Cp. § 99.

καταγγώσκω, κ.τ.λ., 'I do not think you capable of anything 152
mean, nor do I think that they will assess the penalty against him at anything less than a sum which will make him stop in his career of outrage.'

μάλιστα μέν, 'if you take my advice' (lit. 'as the best thing you can do'), 'death, but at any rate, deprivation of all his property.' *ἀφελέσθαι* is of course middle in sense, 'taking away all his property for the benefit of the state.'

ῶδι γιγνώσκω, 'I look on the matter in this light.'

οἱ προεισφέροντες, 'those who advance money for the war tax,' 153
taking the chance of recovering it from the others from whom it was due: cp. adv. Polycl. p. 1208. 25 οὐκ ἐλάχιστον ἐγὼ οὐδὲ προεισ-
ήνεγκα, and p. 1209. 2 ἔθηκα τὰς προεισφυρὰς πρῶτος.

ἀποκναίει γάρ, κ.τ.λ., 'for he worries us to death by his want of taste and tact in dinning these things in our ears at every meeting.'

154 *εἰ μέντοι*, 'if however': *εἰ μέντοι* being irregularly used for *εἰ δι* in answer to *εἰ μέν* in § 153. Cp. § 189.

τί ποτ' ἐστίν, 'the real nature of his public services as they actually stand.'

ὡς δικαίως, 'in how fair a spirit,' as comparing him with myself, from whom so much could not in reason be expected.

δύο καὶ τριάκοντα ἔτη. If the date of this oration is B.C. 349, this would fix the date of Demosthenes' birth at B.C. 381.

κατ' ἐκένους τοὺς χρέους . . . ὅτε, 'during the period when we trierarchs served the office in pairs.' This system began after the failure of the Sicilian expedition in B.C. 412, owing to the deficiency of citizens wealthy enough to bear the burden singly. The plan was then adopted, so far as it was found necessary, of allowing two persons to share in the burden of equipping a ship, of which each had the command for half a year. This system lasted till B.C. 358, when it was found impossible even by this method to obtain a sufficiently large fleet to cope with the Thebans in Euboea, and voluntary trierarchs, of whom Demosthenes was one, came to the rescue of the state on the emergency. As this could only be a temporary expedient, in the next year a new scheme was adopted, based on the machinery adopted for the *ἀσφορά*. According to this 1200 *συντάλεις* were appointed every year from those who were liable to the trierarchy, and these were divided into twenty *συμμορίαι* or classes, each of which was subdivided into *συντάλειαι*, apparently of different sizes, according to the number of ships required. Demosthenes speaks at one time, de Cor. p. 261. 2, of sixteen men combining to provide each ship, but the *συντάλειαι* were perhaps as a rule smaller. The management of the finance was placed in the hands of the richer men, who advanced the money (*προεισήργκαν*), and recovered it from their poorer partners, apparently in many cases so as to clear all their own expenses. This system proved at once inefficient and oppressive to the poorer men, and attempts were made to amend it, but nothing satisfactory was done till B.C. 340 when Demosthenes carried a law by which the citizens who were liable were taxed for this purpose in direct proportion to their income. It was under the system of *συντάλειαι* that Meidias served as trierarch, at little or no expense, according to Demosthenes, to himself. See below, § 155 note.

ἐκ παιδῶν. That is on becoming *ἔφηβος*, at the age of eighteen, when the Athenian youth was enrolled on the register, *ληξιαρχικὸν γρομματεῖον*, of his tribe, and became entitled to the privileges and liable to the duties of a citizen. Demosthenes was really twenty at the time he is speaking of.

ἐπληρούμεθ' αὐτοῖς, 'we provided the crews ourselves.' The middle voice of this verb seems always to be used when speaking of the trierarchs manning their ships, in which they had a personal interest; whereas a state manning a fleet might be said *πληροῦνται ναυτικόν*, as in Thuc. vi. 52. 1. Under this earlier system of the trierarchy the state nominally paid the crews, but it was customary for the trierarchs largely to supplement the state pay from their own pockets, in order to obtain picked seamen for their triremes.

ἥν ἔγώ, sc. καθ' ἣν ἔγώ, a preposition, which would strictly have 155 been inserted with both the relative and its antecedent, being frequently omitted with the relative, both in Greek and Latin.

ἥπται, κ.τ.λ., the force of the perfect is to be noticed. 'He has only taken part in the service since the time that you have organized the system of 1200 contributaries.'

εἰσπραττόμενοι, κ.τ.λ. The point of the argument is this. The richer men (*οῖτοι*) having undertaken the management of the partnership, as *ἱγεμόνες τῶν συμμοριῶν*, levy a talent as the presumed share of the poorer men. At the same time they contract for the whole work being done for a talent, and so free themselves from expense at the cost of the poorer men. If they acted fairly they would only have paid a fractional part of the expense, but many of them got credit for fulfilling the duty of trierarch without expending a drachma of their own money.

περίεστι, 'they have the advantage of exemption from all other λειτουργίαι.'

ἀλλὰ μὴν τί ἄλλο; 'to come to the next point.'

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αὐληταῖς ἀνδράσι. This passage is our only authority for the fact that a dithyrambic chorus was more expensive to provide than a tragic chorus. Wolf (Proleg. in Lept. § 93) suggests that the reason may have been that it was necessary to employ foreign flute-players at high salaries, whereas the native choruses received no pay, but for this last statement there is no evidence.

Ἐξ ἀντιδόσεως: and so compulsorily. See on § 78.

εἰστίακα, 'I have given a public banquet to my tribe'; the ἑπτιαῖς being one of the ἐγκύκλιαι λειτουργίαι devolving on every citizen of adequate means.

157 ἡγεμῶν συμμορίας, 'director of one of the classes for the payment of the war tax': the *συμμορίαι* being the four classes into which the 1200 *συντελεῖς* liable to the war tax were divided. Those in the first and richest of these classes were called ἡγεμόνες τῶν συμμοριῶν. The *εἰσφορά* was not itself a *λειτουργία*, though it has often been reckoned as such, perhaps because its machinery was borrowed, as we have seen above, § 155, for the system adopted for the trierarchy in B.C. 358.

ἴσον, probably in apposition to the previous clause, ἡγεμῶν . . . δίκα, 'a period of service equal to that of the richest men.' The rich men quoted were probably contemporaries of Demosthenes, of whom we know nothing except that in the speech against Leptines, § 159, he mentions a Phormio as an advocate who had spoken before him on the same side.

ἀφ' ὑπαρχούσης οὐσίας, 'from capital in hand.'

ἀπὸ τῆς δόξης, κ.τ.λ., 'as estimated by the common report of what my father left me, and what I ought to have received when I came of age.' Demosthenes does not mean, as some have thought, that he raised money on his expectations, as determined by what his father's property was supposed to have been worth, and by what he was likely to get if he won his suit against his guardians: but simply that he was content to contribute towards the service of the state on the basis of the fortune he was entitled to as his father's heir, not in proportion to what the dishonesty of his guardians had left to him.

δοκιμασθήτα, 'when I passed the scrutiny into my qualifications, before being enrolled in the register of my tribe.'

προσενήνεγματ, 'this is the record of my behaviour towards you.'

158 πλὴν εἰ ταῦτα, 'unless one takes the following facts into consideration.'

καν ἀλλοσί ποι βούληται, 'and anywhere she chooses': these words being perhaps added to show that the fine equipage was not reserved for occasions of solemn religious festival, to do honour to the gods; but was maintained simply for ostentation, whenever he or his wife wishes to make a show of it.

ἐπὶ τοῦ λευκοῦ ζεύγους. That *ζεύγος* practically means the carriage as well as the horses drawing it is clear from many passages: but it is not so certain that its literal meaning is ever more than the pair or team yoked to the carriage. That this is its signification here seems certain from the addition of the words *τοῦ ἐκ Σικυώνος*, as there is no doubt that it was the mules and not the carriage that came from Sicyon. *ἐπὶ τοῦ ζεύγους* would accordingly be sitting over the horses, who were probably four in number. So *φεύγωμεν ἐφ' ἵππων*, Il. 24. 356. Ulpian tells us that the early despots of Sicyon used to drive white mules.

σοβεῖ, 'he swaggers through the streets, talking loudly of the garniture of his feasts, his cups and drinking horns and saucers for libation.' *ρυτά* were probably in the first instance ox horns, with a hole at the point through which the wine trickled into the mouth; but later the word denoted cups of the same form made of precious metal, and ornamented at the point with the heads of various animals. Martial has the diminutive in Epigr. ii. 35. 2

'In rhytio poteras, Phoebe, lavare pedes.'

φυάλαι were flat saucers, mainly used for libations, but sometimes also for drinking. *σοβεῖν*, which is several times used in Aristophanes for scaring birds, would seem to convey the idea of pushing all comers on one side, as he forced his way along the street. The word is perhaps onomatopaeic, from *σοῦ*, *σοῦ* a cry used in Aristoph. Vesp. 209 to scare birds.

ὅτι ὁ φελεῖ, 'I do not know what benefit you derive from all that' **159** Meidias gets to satisfy his love of luxury and superfluities, but the insolence in which he indulges on the strength of them I see touches many of you, wherever one may turn his eyes.' *τοὺς τυχόντας* those that meet one's gaze, taken at haphazard. *ὅτι* and *ὅταν* are cognate accusatives.

τὴν φιλοτιμίαν κρίνειν, 'to make it a test of patriotism.'

ὅς ἀν . . . τῇ. This idiom, of defining an abstract term by a description of the concrete, is common in Thucydides, as in vi. 14 *τὸν καλῶς ἄρξαι τοῦτ' εἶναι*, *ὅς ἀν τὴν πατρίδα ωφελήσῃ*: but the other passages quoted by Schaefer from Demosthenes, p. 1151. 13 and p. 1386. 17, are from spurious orations.

'Αλλὰ νῆ Δία, 'but I suppose it will be said.' See on § 41. **160**

ἐπίδωκε, 'he made a voluntary contribution of a trireme,' *ἐπιδότεις*

being offerings to the service of the state which the donor was under no obligation to contribute.

ἔχετε καὶ ἀπόδοτε, 'pay him back in full what you feel to be his due.'

πράγματος οὐδ' ἔργου, 'on any consideration whatever.' For the genitive see on § 146. *πράγματος* and *ἔργου* being synonymous, are necessarily connected by *οὐδέ*, not distinguished by *οὐτε . . . οὐτε*.

μὴ παρακρουσθῆτε, 'do not be led away from the point.' This sense, with its collateral notion of fraud, comes naturally from the etymology of the word, and it is not necessary to connect it with the special sense, given in the Lexicon of Harpocration, of cheating by striking too much corn from the top of the measure, for which cp. *κρουσιμετρεῖν*, *παρακρουσιχοίνικος*.

ἄνωθεν δέ, 'from the very beginning.'

161 *εἰς Εὐβοιαν*. This is the expedition referred to above, § 110, where see notes.

ἐπιδόσεις. See on § 160. The first voluntary gift of triremes was for an expedition to Euboea under Timotheus in B.C. 358, to prevent the Thebans from gaining an ascendancy in the island.

ἔτεραι δεύτεραι. The combination of the two words is to some extent pleonastic, as either alone would express the second in order: but *ἔτεραι* rather shows that yet another follows in due course, *δείτεραι* that that other is the second in turn. So in Aristocr. p. 643. 20 and p. 644. 18, we have *δεύτερον δ' ἔτερον . . . τρίτον δ' ἔτερον*.

εἰς Ολυνθον, in B.C. 350, when the alliance with Olynthus advocated by Demosthenes in the Olynthiac orations was concluded, and a body of mercenaries, partly supported by *ἐπιδόσεις*, was sent to the Chalcidian peninsula, but no Athenian citizens.

ἔξετάξεσθαι, 'might have been expected to let his patriotism be seen wherever an opportunity was given him.' See on § 127.

παρών, 'though he was present in the senate while men were making voluntary contributions, he did not himself make any offer of the sort.'

162 *τοὺς ἐν Ταμύναις*. See on § 110.

προεβούλευστεν, 'passed the preliminary vote,' or *προβούλευμα*, without which the proposal could not have been brought before the *ἐκκλησία*.

τηνικαῦτα, 'then for the first time,' = *tum demum*.

προέδρους. The *προέδροι* were the ten members of the senate who in their turn managed its business and that of the *ἐκκλησία*. Hence no business could be transacted till they appeared and opened the proceedings.

τῷ δῆλον, κ.τ.λ., 'how did he make it clear, beyond any possibility of denial.'

φεύγων, 'with the object of escaping the campaign.' Demosthenes shows that Meidias played the two things off against each other. When the proposal to send out the cavalry had fallen through (*ἀνεπεπτώκει*), he remained with his regiment at Athens: but when after all Phocion sent for the cavalry, he took refuge on shipboard.

τὸν μέτοικον. The employment of a resident alien as trierarch **163** was in itself anomalous, as their position gave them none of the privileges of citizenship, and they could not even enter the law courts except through a *προστάτης*. Of Pamphilus we know nothing from other sources, though Boehnecke identifies him with a man whom Deinarchus reproaches Demosthenes with having made an Athenian citizen (in Demosth. p. 95. 35).

διεπράτετο, 'proceeded to carry out,' with the implied reproach that it was for his own gratification.

τοὺς ἐξ Ἀργούρας ἵππας. Reiske thinks that this may mean 'the **164** Argura regiment,' so called from having at one time been stationed at Argura, like 'the Coldstream Guards,' who were first raised in that town. As, however, there is no trace elsewhere of such a system of nomenclature at Athens, it is more probably 'the regiment at Argura,' such a pregnant use of *ἐκ* being common after verbs implying motion. They had probably been sent there on detachment duty by Phocion, and were now recalled by him to join the main body. It could hardly mean, as Buttmann takes it, 'the cavalry who had returned from Argura to Athens.'

κατείληπτο, sc. Meidias, the subject being changed.

φέχετο, 'was off to his ship': the pluperfect sense of **φέλετο** marking the promptitude with which he joined.

παρ' ὑμῖν, 'he was proud enough to command at home.'

Νικήρατος . . . Εύκτημων . . . Εὐθύδημος. These men appear each **165** of them to have given a trireme at the same time as Meidias, and therefore, to prevent their cases being quoted in justification of

Meidias, it was necessary to distinguish them from his. The points of difference seem to be decisive, that they did not use their benevolence as a pretext for shirking duties which devolved on them, as Meidias left his post with the cavalry, but took command of their own vessels, and remained with them on active service. Niceratus might have further urged as reasons for staying at home that he was childless, and therefore the last hope of his family, and the people's darling (οὐ ἀγαπητός). The position of οὐ ἀγαπητός seems to show that it was a familiar by-name of Niceratus, not merely an epithet applied to him by Demosthenes. He was probably the great-grandson of Nicias, the general in the Syracusan expedition. He and Euctemon are both among the witnesses quoted below.

§ 168.

ἔκεών, 'without being compelled,' as Meidias was by his cowardice. ἐν χάριτος μέρει, 'by way of favour'; lit. 'in the division of,' 'classifying it as favour.' Cp. Olynth. A. p. 22. 4 ἐν προσθήκης μέρει, 'by way of appendage.'

πλέουσαν, 'in full sailing order,' a description fairly applicable κατὰ σύνεσιν τοῦ τιμῆς ἐπίδοσιν, which is equivalent to τιμῆς ἐπίδοθείσαν ναῦν.

166 οὐ δίκην, κ.τ.λ., 'will reckon as a benefaction the act for which he ought to render satisfaction to the state.' *οὐ*, though in obvious and intentional antithesis to *οὐ* above, has a different grammatical value, the former *οὐ* being the relative adverb, 'in the place where.'

τελωνίαν καὶ πεντηκοστήν, 'a composition for his rates and taxes.' The cost of the trierarchy might be compared to the *τελωνία*, the sum which a farmer of taxes pays to the state, and in consideration of which he gains exemption from military service, as well as the profits of his contract. These last would be represented to Meidias by his being exempt from any other *λειτουργία*, and by the profit which he made (§ 168) by turning his trireme into a merchant ship. Or it might be compared to the two per cent. import duties, which merchants were willing to pay so as to place their commercial ventures under the protection of the state.

καινὴν . . . πεντηκοστήν, 'this new kind of insurance against military service.'

167 καὶ . . . τοῦτο, sc. σκοπεῖσθε.

ἐκ Στύρων. Styra was a town on the west coast of Euboea,

nearly opposite Cynosura. After the Euboean campaign of B.C. 349, the Athenian cavalry, probably accompanied by infantry, were sent to Olynthus from Styra, all the triremes, except that of Meidias, accompanying the transports as escort. Meidias preferred using his trireme as a cargo boat to bring home vine-poles, and cattle, and joinery, and timber for the use of his house and his silver mines.

ὡς αὐτόν, 'to his own house'; the domicile being implied in the pronoun.

τὰ ἔργα τὰ ἀργύρεα, 'for use in the silver mines': cp. adv. Pantaen. p. 967. 17 ἐν τοῖς ἔργοις ἐν Μαρωνείᾳ: not, as Mr. Holmes takes it, 'for furniture inlaid with silver.'

χρηματισμός, 'a good speculation.'

Πάμφιλος. It is natural to suppose this to be the Egyptian 168 mentioned above, and this would account for his not being described as belonging to any deme. On the other hand, that Pamphilus had no standing in the fleet, except as acting for Meidias, whose trireme had gone home under Meidias' own command. The insertion of his name is probably an oversight on the person who fabricated the whole deposition.

δεῦρο, sc. to Olynthus. See § 197.

τοῦ στόλου πλεόντων. This is an extreme instance of *σχῆμα κατὰ σύνεσιν*, and perhaps without parallel before Lucian, who has οἵκαιοις σχηματεῖται ἡ Ἀθηναίων πόλις παρὰ βαρβάρου . . . μαρθάνοιτε. Anachars. c. 17.

οὐ συγκατέστησε, 'did not aid the rest in bringing the convoy into port': a use of the word not found again before Polyb. v. 95. 3.

φήσει καὶ καταλαζονεύσεται, 'he will relate to you with no little 169 boasting.' τὰ λελητουργημένα καὶ πεπραγμένα, 'all that he has done in the public service.' In both these expressions the more definite word is explanatory of the more general term, and is best rendered in English by an adverbial expression. See on § 1.

ταῖς λητουργίαις, 'on the strength of his public services.'

κατά, 'after the fashion of Meidias and his public services.'

Ἀρροδίω καὶ Ἀριστογείτονι: the two special heroes of Athenian 170 democracy, whose service to the state, in assassinating the despot Hipparchus, gained the undying gratitude of the Athenians, in so-much that their descendants were, throughout the whole duration

of the republic, exempted from all state burdens. It might, however, reasonably be urged that their action was neither patriotic nor successful: they killed Hipparchus from private motives, and the despotism was maintained after his death with greater severity by his brother Hippias.

τούτοις γάρ. The *γάρ* is to be explained by an easily supplied clause, such as, 'I mention these, because, as you know, &c.'

οὐδ' ἀν τὸνέσχεσθε. This clause carries on the thought directly from οὐδὲ γάρ 'Αρμοδίῳ καὶ Ἀριστοχέτοι (δεδόκατε), without being influenced by the intervening explanatory clause. The chief Parisian MS., S, inserts before the clause the words οὐ δέδοται τοῦτο, apparently a gloss which had been inserted by some one who did not observe the actual connexion of the clauses.

ἐν τῷ στήλῃ, 'on the pillar' in the Agora on which their services were recorded.

τὰς ἄλλας, 'the other rewards' which they did actually receive, such as the pillar above mentioned, the songs in their honour, and the immunities granted to them and their descendants; as distinguished from that which no one could have granted them.

171 κεκόμισται, 'he has carried off,' the tense retaining its original middle sense, as *εἰσὶν εἰργασμένοι* in § 169.

ἴν without *ἄν* is here not only allowable (see note on *προσῆκεν*, § 33), but natural, inasmuch as the public services of Meidias might fairly be said to have earned some gratitude, however infinitesimal it might be. The sense is not 'would have been small indeed,' but 'was small indeed.'

ἐχαιροτονήσατε. It has been observed that the Athenians chose by ballot all magistrates whose functions might be considered within the capacity of any ordinary citizen, but where special qualifications were required, the election was always by show of hands (*χαιροτονία*). Cp. Aristot. de Civ. Athen. 43. 1 τὰς δὲ ἀρχὰς τὰς περὶ τὴν ἐγκίλιον διοίκησιν ἀπάσας ποιοῦντι κληρωτὰς πλὴν ταμίους ἀπριωτικῶν καὶ τῶν ἐπὶ τὸ θεωρικὸν καὶ τοῦ τῶν κρητῶν ἐπιμελητοῦ . . . χαιροτονοῦσι δὲ καὶ τὰς πρὸς τὸν πόλεμον ἀπάσας. As another exception may be mentioned the *πυλαγόραι*, or orators appointed to speak at the Amphictyonic Council. See de Cor. p. 277. 1.

τῆς παράλου. There were two state vessels at Athens, the Paralus and the Salaminia, used as treasure ships, dispatch boats.

and for other public purposes, especially for carrying the sacred embassies to the several Panhellenic festivals. The Scholiast on Aristoph. Av. 147 says that the Salaminia was devoted to bringing state criminals home from foreign states to Athens, but this would seem to be merely an inference from such a use of the vessel on one particular occasion, and it seems obvious that it could never have been requisite to maintain a special government ship for such exceptional use. The office of *ταρίας*, or captain of one of these vessels, was probably called by this special name because the state itself was looked upon as trierarch of the sacred ships, but the name would also seem to imply that public money passed through the captain's hands, and some have thought that the whole expenses of the vessel were borne by the treasury.

ὅχεῖσθαι, 'though he could not keep on his horse.'

μυστηρίων ἐπιμελητήν, 'overseer of the mysteries.' At Athens 'the mysteries' always meant *par excellence* the mysteries of Demeter, celebrated at Eleusis in autumn, from the 15th to the 23rd of Boedromion: though certain minor festivals, such as the Bendideia (see Plat. Rep. p. 327 A), and the orgies of the Phrygian Sabazius, de Cor. p. 313. 14 sqq., would fall under the same heading.

ἱεροποιόν, κ.τ.λ., 'superintendent of the sacrifices, and purveyor of the sacrifices, and so forth.' These are probably to be classed rather as *ἱπηρεσίαι*, minor offices of service, than as *λειτουργίαι* in its higher sense.

ἐπανορθοῦσθαι, 'should be whitewashed,' as we might say: 'should 172 regain a character for integrity.'

ταμιεύσας, 'on the strength of his post,' as opposed to *ταμιεύων* in 173 § 174, 'while discharging its duties.' So *ἱππαρχος* *χειροτονηθείς* as opposed to *ἱππαρχῶν*, § 174.

Κυζικηγάν. Of this plunder, which would seem to have been a simple act of piracy, we know nothing from other sources. Ulpian gives some details of it, which seem to be merely a view of his own founded on this passage, and which rest on the false assumption that Cyzicus was one of the cities whose revolt from Athens led to the Social War, whereas Cyzicus, with the other Asiatic towns, was ceded to Persia by the Peace of Antalcidas in B.C. 387.

πλεῖν. This form of the comparative, found only in Attic, and especially in Aristophanes, is used almost exclusively with numerals, though Aristophanes has *πλεῖν ή μαίνομαι* twice in the Ranae, 103, 751. It is commonly spoken of as an irregular contraction as though from *πλεῖν* (which would be impossible), but really it points to an alternative form of the comparative in *-iην* (-iens), *-ιεν* or *-ιν*, which is found in some cognate languages, and of which we have a further trace in Greek in *πρίν* (Cretan *πρείν*), by the side of *πρό*. See Bürgmann, Grundriss der Vergleich. Gram. vol. 2. § 135.

περιωθῶν καὶ ἐλαύνων, 'jostling them about in every direction.'

τὰ συμβόλα, 'the commercial treaties between the various cities.' Cp. Andoc. in Alc. p. 31. 28 *ἐν τοῖς συμβόλοις συνετιθέμεθα*. The special reference here is probably to a disturbance of the commercial relations between Athens and Cyzicus.

τὴν μὲν πόλιν, being antithetical to *τὰ χρήματα δέ*, must clearly mean Cyzicus, which Meidias by his lawless act had made hostile to Athens, *τῇ πόλει*.

νόμους, probably 'military regulations'; which he could be said *θεῖναι*, 'to lay down,' on his own responsibility: whereas in reference to laws *θεῖναι* in a constitutional state would only mean 'to propose.'

ἔξαρνος τὴν = ἐξηρνήσατο.

174 *εἰς Εὔβοιαν*. This was the first expedition of § 161, under Timotheus, in B.C. 358.

ἡδη . . . ἤκεν, 'did not come before the truce was made.' This truce of Diocles is not mentioned elsewhere.

μιᾶς. That there should be one of the private triremes which beat Meidias in sailing does not seem so great a reproach, even though he had all the advantage of the state subsidy for the Paralus, which was itself probably one of the finest ships. Reiske suggests *πλὴν μιᾶς*, 'he was beaten by all the private triremes except one.'

ἰππαρχῶν τοίνυν. As this is the antithetical clause to the one beginning *τῆς μὲν Ηπαλὸν ταμεῖων*, it should strictly have begun with *ἰππαρχῶν δέ*, but the length of the preceding clause probably caused Demosthenes to lose the grammatical connexion between the two.

ἀλλ' ἵππον, 'why his very horse he could not bring himself

to buy': the sarcasm being well introduced by *ἀλλά*, like the Latin 'at ne equum quidem.'

τὰς πομπάς. The accusative case after *ἴγεισθαι*, meaning to lead, is very rare, the only other known instance being a passage quoted from the historian Deinon by Athenaeus, 14, p. 633 D *δτε ἴγήσατο τὴν εἰς Πέρσας ἀποδημίαν ὁ Κῦρος*. But with *ἴξηισθαι* the accusative is not uncommon, especially in Thucydides. The best Paris MS. has a marginal reading *ἐποιεῖτο*.

ὅσων, κ.τ.λ., 'all whom you have convicted of crime in connexion **175** with the feast, after they had been pronounced guilty by a vote of the people' (i.e. by a *προβολή*), 'showing at the same time the nature of their offence and the measure of your wrath against them.' The distinction must be noted between the relative character of the earlier portion of the sentence, introduced by *ὅσων*, and the interrogation in the latter, introduced by *τί* and *τίνος*.

πρώτης . . . μνησθῶ, 'to mention first,' *πρώτης* being the real predicate of the clause.

καταγγώσεως . . . καταχειροτόνησεν. In each case Demosthenes is using the correct technical word, *κατάγνωσις* of the judicial verdict of the *δικασταί*, *καταχειροτονία* of the vote of the citizens in the *ἐκκλησία*.

Θεσπιῶς. The Thespians had been expelled from Boeotia either in B.C. 872, after the destruction of Plataea (Xen. Hell. vi. 3. 1), when their town was certainly dismantled, or more probably in the following year after Leuctra (Paus. ix. 14. 1; see Grote, vol. x. pp. 291, 265). The fugitives found shelter, like the Plataeans, at Athens, and probably like them received with some modifications the rights of citizenship. The prejudice therefore would have been in favour of Evander, as Menippus, the Carian, was a foreigner.

προβαλλομένου. See on § 1.

καταδικασάμενος, κ.τ.λ., 'having obtained a verdict against **176** Menippus in a mercantile action'; the middle voice marking that he got the suit decided in his own favour. Cp. Thuc. v. 49. 1 *δίκην ἦν Ἡλεῖοι κατεδικάσαντο αἰτῶν*. The Athenians prided themselves on the impartiality with which they decided these commercial suits, even when they lay between citizens and aliens. See Thuc. i. 77. 1.

οὐδ' ὄτιοῦν, κ.τ.λ., 'though there was nothing else alleged whatever to aggravate the offence.'

πεισθέντος, 'having been won over': induced, that is, to allow a compromise.

ἀφεῖναι. The severity of the penalty, even under the compromise, shows what a serious view the δικαισταὶ took of the case, when, after the decision on the προβολή, it came before them for final adjudication. Evander forfeited two talents, which Menippus had been ordered to pay him, as the result of the mercantile action before mentioned, and he was required besides to recoup any loss in his business that Menippus might have sustained while waiting at Athens on the strength of the judgement in the ἐκκλησίᾳ (ἐπὶ τῇ χειροτονίᾳ), waiting, that is, till the consequent trial in the law court should have given him substantial satisfaction.

ἄνθρωπος, like Καρός τινος ἄνθρωπον above, marking the utter insignificance of the man for whom so much was done.

177 εἰς μὲν οὗτος, 'here then is one instance of a man, who, without his offence being aggravated by wanton violence, &c.'

τοὺς νόμους, τὸν ὄρκον. These words, which in strict grammar should be in the nominative case, are, by an attraction not uncommon in Plato, attracted into the case of the Relative as the nearest construction. See Riddell, Digest of Idioms, § 192.

οἱ δικαζόντες ἀεί. Schaefer takes this as equivalent to *οἱ ἀεὶ δικιζόντες*, 'you who from time to time may happen to sit in judgement.' But it is rather 'you who hold perpetual session.'

παρακαταθήκην, κ.τ.λ., 'all should find standing unimpaired to their credit'; the laws being represented as a kind of deposit in the bank of the state, on which any citizen might draw for satisfaction in case of injury.

μετὰ τοῦ δικαίου, 'with justice on their side.'

178 παρέδρεύοντος. The first three archons each had two assessors, whom they chose themselves, and were at liberty to dismiss. We learn from [Dem.] in Nearc. p. 1369. 20 that the παρέδρια was an ἀρχή, and it was subject to δοκιμαίᾳ and εὐθυνᾳ. The πάρεδροι received pay from the treasury, and the office altogether was of sufficient importance to make the conviction of one who held it a matter of considerable importance. From this passage it would further appear that the assessor was within his rights in causing the man's expulsion, but not in himself forcibly expelling him.

καταλαμβίνοντος is commonly interpreted 'taking a wrong seat':

but it probably means simply 'appropriating a seat,' taking it without authority.

τοῦ ἀρξαντος, 'the Archon Eponymos,' which office Charicleides held in B. C. 363.

μέγα δίκαιον ἔχειν, 'to have a strong plea which he could urge.' 179
Cp. adv. Con. p. 1266. 2 *τοῦτο τὸ δίκαιον ἔχων*, 'having this argument in his favour.'

οὐ προβαλλόμενος: see on § 1.

εἰ κατελάμβανον, 'if I did try to appropriate a seat, *as I did*,' the point urged here, rhetorically, in a hypothetical form, being in itself an acknowledged fact.

τίνος εἰ κίριος, 'what does your office give you authority to do?'

οὐδ' οὗτο πείθομαι, is a further stage in the hypothesis, 'supposing I am still contumacious?' The use of *οὐδέ*, not *μήδε*, arises from this part of the hypothesis being formally stated as a fact, requiring the explanation which follows. The transition from the imperfect to the historical present is also to be noticed. It probably is due to the intervening *τίνος κίριος εἰ*: a question relating to the general powers of the *πάρεδρος*, and not limited to the particular case.

ἐπιβολή. This use of the word, to mean 'a fine imposed on a man,' which is not uncommon in the orators, seems to occur first in Aristoph. Vesp. 769.

πρὸ τοῦ μή. The insertion of this redundant *μή*, which might with equal accuracy of grammar have been omitted (cp. Thuc. v. 100 *πᾶν πρὸ τοῦ δουλεῖσαι ἐπεξελθεῖν*), is accounted for by the practical prohibition of the course of action to which another is preferred.

ἐτελεύτησε. From this case, therefore, no precedent could be gained to direct the action of the *δικασταί*.

ἀπεκτείνατε τοῦτον, 'and in this case you condemned the criminal 180 to death.' *τοῦτον* is emphatic, as marking the distinction between this case and the last.

σκύτος, 'a horsewhip.' The word, which in this sense is rare, is probably selected here to suggest its more common meaning of a thong for purposes of correction.

ἀλλά is here appropriate as contrasting *ἀδικεῖν* with *οὐκ οἴρετί πτειν*, the words in more immediate juxtaposition to it, though in more strict logic the opening of the clause should have been

determined by *τίθρει τίπτειν*, the substantial element in the preceding clause.

ἐπὶ τῆς πομπῆς, 'the excuse for which the holiday-making furnished a foundation.'

181 ἀν εἶλεν ἀποστάτα, 'the first (i.e. the man described in § 176) is found to have lost the money awarded him in the previous suit.'

τὰ Μειδίᾳ πεπραγμένα. There is a grammatical inaccuracy here, the acts of Meidias being compared with the other persons mentioned (*άπαντων τούτων*), not with their acts, but the sense is quite plain, and the irregularity one not uncommon in other languages as well as Greek. Cp. Soph. O. T. 1507 *μηδ' ἐξισώσῃς τάττε τοῖς ἔμοις κακοῖς*, for *τὰ τῶνδες*. So Cic. de Or. i. 4. 15 'Ingenia nostrorum multum ceteris hominibus praestiterunt,' for 'ceterorum hominum engeniis.'

182 ἀλλά, 'but to take a point of more moment.'

Ἐτεοβουτάδην, 'of the family of Butes,' the *ηρως ἐπώνυμος* of the deme Butea, as distinguished from those citizens of the deme who were members of it by domicile only. The distinction was important, as the founder's kin Butadae were entitled to the priesthood of Athena Polias.

ἐνδειχθέντα. The special procedure of *ἐνδειχτις* was confined to certain definite offences, of which the exercise of public functions during *ἀττιμία* was one, and was probably limited to cases where the offence was patent and undeniable. The mode of proceeding was by information before the court which would take cognizance of the case, this being brought according to its nature before the *ἐρδεκα* or before the Council of 500. See Gilbert's Constit. Ant., pp. 257, 281, 405.

τέθνηκεν, as commonly of judicial executions, 'he has been put to death.'

λημμα λαμβάνειν, 'to put this in his pocket': *λημμα* in the orators being especially of unauthorized or illicit gain. As the fee of the *ἐκαστής* was only three obols, or somewhat less than fourpence, the risk which Pyrrhus ran seems altogether out of proportion to the inducement.

πελλούς ἔτέρους, 'many others to correspond with these.' The plural of *ἔτέρος* is often used in this way with numerals and pronouns expressing quantity. So below, *τοσούτων ἔτέρων*. Otherwise only

when one of two sets is signified, each containing more than one individual.

δέκα ταλάντων, sc. δίκην, 'you assessed the penalty which Smicrus was to pay at ten talents.'

παράνομα γράφειν, 'to propose a measure contravening some existing law.'

ἡλεήσατε: see on § 5.

εἴπῃ . . . ποιῆ. The aorist refers to one single act, the present to 183 the continued possibility of offences, 'if you find him sinning not in word only but in deed.' The parataxis is to be noticed, *μή* only negativing *φάνεσθε* in its combination with *διάκεισθε*. If you show leniency in the case of Meidias you ought not to have been so severe in your sentence on Scito. See on § 11.

τὸν ἐντυχόνθ' ὑμῶν, 'any one of you, I care not who he is.'

δεῖγμα τοιοῦτον, 'do not create such a precedent against yourself by your method of administering the law.'

μετρίων καὶ δημοτικῶν, 'a man of average position among the people.'

δροίως ὀργιζόμενοι, 'show yourselves consistent in your temper, and let that consistency be on the side of severity.'

οὐδενὸς ἥπτον, 'as much as anything,' with the implied suggestion 184 that the points in question are the most important of all.

καταβήσομαι, 'I will come down' from the *βῆμα* or tribune from which the orators spoke. It seems probable that in the law-courts there were two such tribunes, one for the advocates on each side, cp. Aesch. in Ctes. p. 83. 32 *τοὺς μὲν ὀλιγαρχικοὺς ἥκειν πρὸς τὸ τοῦ κατηγόρου βῆμα, τοὺς δὲ δημοτικοὺς πρὸς τὸ τοῦ φεύγοντος.* Dem. in Olymp. p. 1176. 2 *σιωπῆ ἐκαθίμην ἐπὶ τοῦ ἑτέρου βήματος.* Gilbert however (Constit. Ant. p. 403) from other passages in Aeschines, F. L. p. 35. 34; in Ctes. p. 77. 22 argues that they all spoke from the same tribune: and thinks that the *βήματα* above referred to are the seats on either side of the court on which the contending parties and their advocates sat while not speaking, corresponding to the Latin *subsellia*.

μερὶς καὶ πλεονεξία, 'contributes greatly to the advantage of': *μερὶς* (as in § 70) giving merely the idea of contribution, the notion of advantage, and practically undue advantage being added by *πλεονεξία*.

ἔγώ νομίζω, κ.τ.λ. This passage, down to the end of § 185, so

closely reproduces the illustration previously given in § 101 (on which see the notes), that it is difficult to believe that, if the speech had been finally revised, Demosthenes would have allowed both passages to stand. Schaefer's view that the argument was sufficiently weighty to warrant its repetition might be sound if the illustration reproduced had occurred in another speech of the same author, but the orator could hardly have ventured to repeat so striking a figure in the same speech. It occurs again in [Dem.] in *Neaer.* p. 1348. 3.

185 *καθάρματα*, 'the refuse of mankind,' *κάθαρμα* being what is thrown away as refuse in cleaning, especially the refuse of a sacrifice. Cp. de Cor. p. 269. 26, and Aeschin. in Ctes. p. 84. 15 *κάθαρμα* *ζηλοτυποῖν ἀρετήν*. Hence the word seems also to have applied to worthless persons who were thrown into the sea as scapegoats at times of public calamity, otherwise called *φαρμακοί*, *δημάσιοι*, or *περιψήματα*, but there is no instance of this use of *καθάρματα* in any extant author. See Schol. on Aristoph. *Ran.* 733, Eq. 1136.

ἀν . . . ἐπίη, 'if it be granted you.'

186 *ὅδυρεῖται*: see on § 5.

ἐστιν ἄξιον, 'it is fitting.' In this sense *ἄξιον ἐστι* is more generally found with the dative of the person expressed: but cp. [Dem.] de Halon. p. 82. 10 οὐ γὰρ ἄξιον εἶναι αἰρήνην λίειν. In the sense 'it is worth while' the expression is commonly used without the personal dative. Demosthenes points out that his present humility only makes Meidias more deserving of hatred, because it shows that he knew all along how a man ought to behave.

ἀνεῖναι, 'to remit somewhat of your anger as a concession to his temper and the accident of his nature.' Cp. Eur. *Androm.* 531
ἄνεις θάνατον μοι.

μέτριον, 'with moderation.'

διακρούσηται, 'shall succeed in his attempts at evasion.' See on § 128, and cp. § 201.

αὐτὸς ἐκεῖνος, 'that old self whom you know so well.'

187 προσέχειν, sc. τὸν νοῦν, 'give any heed to him.'

οὐ . . . πλάττεται, 'during which' (acc. of duration of time) 'he is playing a part to suit his own ends.' Cp. de Cor. p. 304. 26
φιλανθρωπίαν πλάττεσθαι, 'to play the philanthropist.'

δὸν σύνιστε, 'of which you have personal knowledge.'

παιδία. Of the family of Demosthenes we know nothing, except that his wife was the daughter of Heliodorus, and that by her he had one daughter, who died seven days before the murder of Philip in B.C. 336 (Plut. Vit. Demosth. c. 22), and two sons who survived him (see Plut. Vit. x. Oratt. p. 847).

οὐδ' ἀν ἔχοιμι, 'nor if I had could I bring myself to set them beside me.'

ἔφ' οἷς, sc. ἐπὶ τούτοις ἄ.

Ἐλαττὸν ἔξω, 'shall I come off the worse in your court.' So Thuc. i. 77. Ι ἐλασσούμενοι, 'letting ourselves be worsted.'

τούτοις, 'to give your vote as a present to the children.' The 188 antithetic *τούτοις* below has not so direct a construction, being rather a *dativus commodi*, 'to vote in support of them.'

τοὺς νόμους, 'think that I stand before you with the laws at my side.'

πρόσθοισθ' ἀν, 'you would stand by them,' partly because you have sworn to uphold them, partly because you owe both your political freedom and all other blessings which you enjoy, to the protection of the laws. διὰ τοὺς νόμους, 'owing to the laws,' not 'through their operation.'

ρήτωρ. The orators at Athens were a favourite theme for abuse 189 with Aristophanes, cp. Ach. 38, Eq. 60, 358, probably from the low tone prevalent among the more ignoble members of the profession: of whom Isocrates says γέρος οὐδέν κακονοίστερον τῷ πλιθει πονηρῶν ῥητόρων καὶ δημαγωγῶν, de Pac. p. 185 b.

ἔμε λέγων, 'meaning me.'

ἄχρι τοῦ μηδὲν ἐνοχλεῖν, 'without making himself a nuisance, or offensive to you'; going on, that is, till he reaches, but taking care not to pass the limit of your endurance.

εἰ μέντοι. Cp. § 154 note.

καὶ ὑμεῖς δί, 'aye and yourselves too.' See on § 126.

οὐκ ἀν εἴην οὗτος ἔγω, 'this description would not apply to me.'

ἀνήλωκα: especially in the various *λειτουργίαι* which he undertook, sometimes voluntarily, and in the sums which he expended of his own when holding offices, such as those of *τειχοπούλος*, and manager of the Theoric fund, that involved expenditure of public money. Cp. de Cor. pp. 264-267.

ἐφ' οἷς, sc. ἐπὶ τοίτοις ἦ, 'on the score of the public services I was rendering.'

190 *ἐπὶ τοίνυν*. This introduces a further charge on the part of Meidias, that none of the orators had a word to say in favour of Demosthenes.

κατ' ἐμαυτόν goes with λέγειν καὶ πράττειν, 'I simply determined to follow my own judgement both in saying and doing what I conceive to be beneficial to your interests.'

συνεξεταζομένους . . . ἐφεξῆς, 'proving themselves, one after another, to be the adherents of Meidias.' See on § 127.

προφέρειν ἔμοι, 'to bring forward against me as a reproach': a use of the word found as early as Homer, μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης, Il. 3. 64; cp. de Cor. p. 311. 10 ὅστις ἀνθρωπος ὁν ἀνθρώπῳ τύχην προφέρει, ἀνόητον ἡγοῦμαι.

191 ἐσκεμμένα καὶ παρεσκευασμένα, 'prepared with forethought and deliberation.' The passive use of ἐσκεμμένα is unusual, but cp. Thuc. vii. 62. 1 πάντα ἡρίν ἐσκεμμένα ἡτοίμασται. In this same section Demosthenes twice uses the tense in its customary middle sense.

καὶ μεμελετηκέναι γε, 'aye, and have studied it to the utmost of my abilities.' μεμελετηκέναι being a stronger word than ἐσκέψθαι, the climax is emphasized by γε. Similarly below ὁ μεριμνήσας marks a higher degree of care than ὁ ἐσκεμμένος. Demosthenes accepts the implied taunt that his invective was intentionally virulent, and not due to the impulse of the moment.

γεγραφέναι is co-ordinate with ἐσκέψθαι, and like it, dependent on φημί.

192 ἔχοι ἀν τὴν αἰτίαν, sc. of having composed the speech.

[νῦν], 'at the present point,' as opposed to the time when the outrage was committed which furnished the subject for the speech.

ποιῶν. So Buttmann from one MS. for the more ordinary reading ποιῶ, 'I myself too acknowledge doing this.' The use of ὁμολογῶ with the participle is extremely rare, perhaps the only certain instances being in Plat. Crit. 60 a ἐμμέρομεν οἵς ὡμολογήσαμεν δικαῖοις οὖσιν ἡ οὐ; and Isocr. p. 47 Β τοὺς ὁμολογουμένους πρώτους γενομένους.

εἰ ἐπήρει αὐτῷ, 'if he had got so far as to look into such things ever so cursorily.' See on § 185.

193 τοῦ δίμου . . . τῆς ἐκκλησίας really here refer to the same people.

'the whole body of the people assembled in the Ecclesia.' The charge mentioned was brought against them by Meidias to discredit the vote which they gave against him at the Probole.

δίον ἔξινατ, 'though they ought to have gone abroad on active service.'

ἔξεκλησίασαν, if genuine, is an anomalous aorist, formed as though *ἔκκλησιάζω* were compounded of *ἐκ* and *κλησιάω*. An emendation introducing a similar form has been made in Thuc. viii. 93. 1, and in some passages in Lysias, in one of which p. 137. 5 the form *ἔξεκλησίαζε* is found in one leading MS. The irregular augmentation finds a parallel in *ἔγκωμιάω*, which admits of both augment and reduplication after the *ε'*, though a derivative of *ἔγκωμιν*. Cf. *κατεδίγγησεν* in § 96.

βλέπων, κ.τ.λ., 'with significant glances towards any part of the **194** court where from time to time he saw disturbance arising,' probably by way of warning to the *δικασταί* what they might expect if they condemned him. Some have thought, with less probability, that his glances were directed in wrath towards those who were exciting clamour against himself.

γελοῖα: as contrasted with his late defiant attitude.

σπουδάζειν εἰς τὰ σά, 'to expend care on your interests,' a construction apparently not found elsewhere in Greek Prose, though in § 2 we have *σπουδάζειν ἐφ' οἷς*.

σὺ μόνος, κ.τ.λ., 'are you to have the privilege, denied to every other man living, of proving yourself more plainly than any one else to be throughout your life such a mass of insolence . . . and then of becoming an object of pity the moment you are put upon your trial?' the exclusive privilege consisting, not in being such a ruffian, but in receiving pity notwithstanding.

λυπεῖσθαι. The subject of this is the antecedent of the clause *πρὸς οὓς*, κ.τ.λ., 'those who are wholly unconnected with you are pained at seeing your audacity, &c.'

ἀρχῆν, 'a sphere for the exercise of power, or I might rather say **196** of ingenuity,' the substitution of *τέχνη* for *ἀρχή* leading to the introduction *παρὰ προσδοκίαν* of *ἐφ' οἷς ἔξαπατας*, 'on the score of your hypocrisy,' in simulating distress, instead of some such expression as *ἐφ' οἷς ὀδέρει*. Reiske thinks that *ἀρχῆν* *εὑρεῖν* in this sense is proverbial, and compares Phil. B. p. 69. 1 *οἰδ' εἰς μὲν τῇ μεσογείᾳ*

τιν' ἀρχὴν εὑρηκε, but in both passages the phrase seems appropriate enough without attributing to it a proverbial sense of which we have no further evidence.

περὶ σαυτὸν ποιεῖσθαι, 'to invest yourself with.'

φθόνον, 'illwill' rather than 'envy,' like *invidia*.

ἐπάνευμα, 'I will return to my point, that you will find fault with the citizens.' See § 193. ἐπάνευμα and ἐπανέρχομα are the words in regular use for reverting to a point from which a digression has been made. Cp. de Cor. 246. 28 δλλ' ἐκεῖσθε ἐπανέρχομαι.

197 ἐνθυμεῖσθε, κ.τ.λ., the point which Demosthenes here raises is rather rhetorical than logical. The facts on which it is raised are these. In B.C. 349, after the successful campaign in Euboea (see §§ 110, 161), the body of cavalry in which Meidias held a commission were sent to Olynthus. Meidias himself came home, and in the Ecclesia denounced the expedition to Olynthus as ὄνειδος τῇ πόλει (§ 132). In the same year, while these men were away, Meidias committed the outrage in the theatre, and was declared guilty of ὕβρις on the προθυμίᾳ in the Ecclesia. He now proposes to denounce this action of the Ecclesia, when the members who had gone to Olynthus were absent, before the Ecclesia in which they will now be present. Demosthenes ignores the fact that the Ecclesia was in the main the same body on all three occasions, the members of the cavalry force being but a small fraction of the whole body, and certainly in no sense a distinct tribunal before whom the whole Ecclesia was to be arraigned.

μείνας again implies a false antithesis, as Meidias had equally remained at home on the former occasion.

εἴπῃ, the deliberative subjunctive, 'what is one to call him?'

198 ἐμοὶ μέν, κ.τ.λ., 'I could see very clearly (yes, by all the gods in heaven I will not be deterred from saying it, whatever the consequences to myself may be), I could see very clearly that some of his own intimate friends were much annoyed at the compromise'; annoyed, that is, at the idea of Meidias escaping the penalty of his offence. ἐμοὶ μέν is answered by ἐξ ὅτου δέ, κ.τ.λ., as though it were, 'I know it by the evidence of my own senses, and I will tell you how you may know it equally well.' The combination of the three deities in his asseverative oath is to give it greater emphasis, cp. Hom. Il. ii. 371 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναῖη καὶ Ἀπολλόν.

ἀπήλλαγμαι, 'I had retired from the case'; not 'I had become reconciled to him.'

καθάρματα: see on § 185.

ἐπὶ ταύτης, κ.τ.λ., 'who takes his stand upon this insolence.'

εἰ θεωρήσαιτε, sc. εἰδείητ' ἄν.

199

καταχειροτονηθίν, 'when the people had given their verdict against him.' It is an accusative absolute, founded on an impersonal use of the verb. Cp. adv. Polycl. p. 1210. 5 προσταχθέν μοι ὑπὸ τοῦ δῆμου.

καὶ ταῦτα, 'and that too,' introducing an aggravation of the disgrace. καὶ ταῦτα is here purely idiomatic, having no strict grammatical construction.

οὐκ ἀν κατέδυ, 'would not have retired into the background?' cp. Xen. Cyr. vi. 1. 35 καταδύομαι ὑπὸ τῆς αἰσχύνης.

πάντα, sc. χρόνον.

λοιδορεῖται perhaps expresses the temper, rather than the act, 200 of abusiveness, and so is always used with the dative, whereas λοιδορεῖν in Classical Greek always has the accusative.

χειροτονεῖται τις, 'there is an election' (the present tense marking not the completion, but the beginning of the contest). 'Meidias is first in the field': has been already put forward as a candidate, before any one else is ready.

προξενεῖ, 'he takes charge of Plutarchus,' acting as πρόξενος for the state of Eretria, to which Plutarchus belonged. The πρόξενος at Athens played much the part of the modern consul towards citizens of the state which he represented in that capacity, but he was himself always an Athenian citizen, appointed by the Athenians to discharge these functions. Demosthenes implies that Meidias appointed himself.

τάπόρρητα, 'state secrets': cp. Ar. Eq. 648 καὶ γὰρ φραστα αὐτοῖς ἀπόρρητον, ποιησάμενος ταχύ.

οὐ χωρεῖ, 'is not large enough to hold him.'

οὐδὲ δίδοικα οὐδὲ φοβοῦμαι, 'nor am I either apprehensive or afraid of,' 'neq; metuo neq; timuo,' the latter word conveying an implication of craven fear which is absent from the former.

δεδιέναι. Schaefer expresses surprise that Demosthenes should 201 use δεδιέναι immediately after δίδοικα, not knowing that δεδοκίται is a later and really an anomalous form, the strong variety of the root

being originally confined in the perfect tense to the indicative singular. *δεδοικέται*, though occurring in a few passages of Euripides and Aristophanes, is not found in Classical Prose.

νεανικόν, 'dashing,' a proof of high spirit; cp. § 131.

οὐδὲ γάρ, κ.τ.λ., 'for he thinks that you will be quite at a loss what to do with him.'

πλούσιος, κ.τ.λ. These nominatives are generally taken as standing absolutely, as though the whole string of them formed an exclamation; but there is no reason why they should not agree with the subject of *ληφθήσεται*.

202 *ἐν οἷς καιροῖς*: a somewhat condensed expression for *τῶν καιρῶν ἐν οἷς ἔκαστοτε δημηγορεῖ*.

τῶν δεόντων = 'good news,' such as the city naturally required.

ἔξητάσθη: cp. § 190 note.

203 *ὅ*, 'of such a kind that,' the use of *μηδείς* implying that it is the kind of news, not any individual piece of tidings to which Demosthenes is referring.

ἀνίστηκε, 'there he is on his legs before any one else,' the perfect marking the state resulting from the act of starting up.

ἐπερβαίνων, 'making the crisis his ground of vantage,' with the suggested notion that he will use it to the disadvantage of the state.

εἰσφέρειν, 'to pay the war-tax,' first raised, according to Thuc. iii. 19. 1, in B.C. 428, for the expenses entailed on Athens by the revolt of Mytilene.

εἰ for *ὅτι*, where the clause is of evil omen. See § 105 note.

νεμέσισθαι, 'have the control of the money.' The middle voice points to the money being spent for the benefit of those who disbursed it, but not at all necessarily on their own personal objects, as money spent in the service of the state would promote the best interests of those who spent it.

204 *κατὰ τῶν πολλῶν ὑμῶν*, 'against the general mass of his fellow-citizens.'

ἔχων ἀφανῆ, κ.τ.λ., 'he goes about secretly fostering in his heart.'

ἔξαπατῶν καὶ φενακίζων, 'deceiving you by his mimicry of woe': *φενακίζων* being added to the more general *ἔξαπατῶν* as a specific mode of imposture.

ταῦθ' ὑποβάλλειν, 'to break in upon him with words like these.'

έχειν παρὰ σαυτῷ, 'to keep your hands quietly by your side,' instead of using them to assault your neighbours.

τυπτήσειν, as from *τυπτέω*, is the only future for *τύπτω* known to Classic writers.

καὶ βοηθοῦσι, κ.τ.λ. If the reading is right, the connexion of this 205 with the preceding section seems to be somewhat as follows. The opinion that I have expressed about Meidias is so universal, that in maintaining it 'I receive support even from those who speak on his behalf,' inasmuch as they remained silent when they could hardly have helped speaking, if they had thought his conduct defensible.

διὰ τὴν ἴδιαν ἔχθραν, 'on account of the private enmity,' arising, if we may believe Ulpian, out of the case of Aristarchus, mentioned above, § 104, Eubulus having been his prosecutor.

οὗτος: Eubulus, to whom Demosthenes would probably have pointed with his finger as he spoke the word.

ἄν τε μὴ φῶ. As *οὐ* *φημι* is commonly treated as a single negative term, *οὐ* *φῶ* might here equally have been used. Cp. Plat. *Apol.* p. 25 B ἔάν τε σὺ καὶ Ἀγυτος οὐ φῆτε ἔάν τε φῆτε.

φησὶ καὶ βιάζεται, 'alleges against me in such violent terms.' See on § 40.

τὸ λίαν εὐτυχεῖν: such prosperity, that is, as Meidias has now attained to.

οὐδὲ πεπονθῶς κακῶς, 'not even after a whole course of ill-treatment.' The negative belongs to *όμολογῶ*, but the intensive force in οὐδέ to *πεπονθῶς κακῶς*.

οὐδ' ἀφίεντ' ἀφίησιν, 'does not even let me alone when I leave him in peace.'

ἐπὶ τοῖς ἀλλοτρίοις ἀγῶσι, 'in trials with which he has no concern,' as in this of Meidias.

ἀναβήσεται, sc. ἐπὶ τὸ βῆμα, see on § 184.

μηδέ. For the use of *μή* after *ἀξιοῦ*, expressive of a claim that one course of action should be followed, and therefore its contradictory prohibited, cp. Thuc. iii. 66. 3 *ἀξιοῖ τε μή ἀτιθοῖται δίκην*.

ἐν τῷ θεάτρῳ: see on § 8. The occasion referred to is of course 206 the *προβολή* against Meidias, when the *έκκλησία* sat in the theatre in accordance with its custom on such occasions, owing to the close connexion of the case with the Dionysiac Festival.

λιπαροῦντος is a stronger word than *ἀντιβολοῦντος*, ‘was urging him with importunate entreaties.’

ηδικηκότος probably depends on *τὴν προβολὴν γεγενῆσθαι*, as in Aesch. F. L. p. 47. 26 *προβολὰς δημοσίᾳ ποιούμεθα τῶν συκοφαντῶν*, *προβολὴν ποιεῖσθαι* being = *κατηγορεῖν*. In this passage however it might be a genitive absolute. See Goodwin, Moods and Tenses, § 848.

τόν γε φίλον, ‘any one at all events who professed to be his friend.’

συνειπεῖν καὶ βοηθῆσαι, ‘to aid by his advocacy.’

καταγούντος, ‘because in his own mind he then adjudged him to be guilty.’

χαρίσασθαι, ‘to comply with his request.’

207 **ποιήσαι** belongs directly to *μή δούναι*, only indirectly to *ἰθρίσθαι*, inasmuch as nothing that Eubulus now did could possibly affect the question of whether Demosthenes had or had not been assaulted. What Demosthenes probably means is that Eubulus had brought about such a state of things that, while one man remained the victim of an outrage, another was allowed to escape with impunity.

δύνασαι μὲν καὶ πολιτεύειν, ‘you have the power indeed, and are acting within your rights,’ so that I cannot prevent you either by force or by legal process, but I do ask you to deal fairly with me, ‘use the laws to obtain from me any satisfaction you please, but do not deprive me of my remedy for the outrage I have endured in violation of those laws.’

έμε . . . τοῦτο ποιήσεις. As *τοῦτο ποιήσεις* is here equivalent to *κριτέσις*, the accusative of the object naturally follows after it *κατὰ Σίρεσιν*, but the construction has become idiomatic even where it cannot be so directly justified. Cp. Aristoph. Nub. 259 *ταῦτα πάντα τοὺς τελουμένους ἡμεῖς ποιοῦμεν*.

208 **Φιλιππίδην, κ.τ.λ.** Of these men we know nothing, unless Diotimus is the same man that is mentioned in de Cor. p. 264. 25 as having been crowned for a gift of shields to the people. If this be so, it would illustrate Demosthenes’ assertion that he would be mad if he said anything uncomplimentary to them.

έξαιτήσεσθαι καὶ λιπαρήσειν, ‘will beg him off with earnest entreaties’: *λιπαρήσειν* not influencing the construction, but merely emphasizing *έξαιτήσεσθαι*. Cp. § 206.

ὅ μὴ γένοιτο, κ.τ.λ., 'which I pray may not take place, which 209 never will take place.'

τῶν πολλῶν καὶ δημοτικῶν, 'belonging to the vulgar herd.'

ταχύ γε, 'scilicet,' a well known formula of irony, introducing a suggestion which is regarded as chimerical. Cp. Aristoph. Nub. 647 τάχν γ' ἀν δίναιο μανθάνειν περὶ ρύθμων, 'you'd soon learn all about rhythm.'

οὐ γάρ; 'how could they help it?' a parenthetical question, cp. in Aristocr. p. 673. 20 καλά γε, οὐ γάρ; τὰ γεγραμένα.

τῶν πολλῶν τῷ, 'one of the common herd,' as above in this same section.

τὸν δὲ βάσκανον. The accusative as an exclamation, common in Latin (see Madv. L. G. § 236), is seldom found in Greek without either an interjection preceding, or an infinitive (as just below) following. For the latter cp. Aesch. Eum. 837 ἐμὲ παθεῖν τάδε: Soph. Aj. 410 τοιάδ' ἄνδρα χρήστιμον φωνεῖν.

ἀναπνεῖν is evidently used by Demosthenes as expressing something more than ζῆν: 'he might have been very well content if he were allowed to live,' that he should seek ἀναπνεῖν is intolerable. Perhaps (as Reiske gives it) 'to breathe the air of freedom.' 'Zū servus, non ἀναπνεῖ, quod libero solum convenit.'

μὴ . . . ἄλλως πῶς ἔχετε, 'do not adopt a different policy towards them from theirs towards you.' The dative is a 'dativus incommodi,' cp. in Lept. p. 498. 11 τοῖς ἄλλοις χαλεπῶς τις ἔχων ὄραται: p. 500. 16 οἷς ἀηδῶς ἔχει.

τοῖς χρησαμένοις ἄν, 'who would treat you thus if they had the chance.'

θαυμάζετε, 'do homage to.'

τὴν ἄδειαν, 'the immunity from fear'; the right, that is, of doing as we will without any danger of consequent ill-treatment. See on § 33.

οὐδὲν δεινόν, κ.τ.λ., 'there will be nothing to call for indignation or pity in the treatment of Meidias.'

περιόντα, 'by its superfluous amount.' This is the reading of the best MS., and is in itself better than περιόντα, which could only mean 'to commit outrages all about the city.'

δικάσητε . . . εὔφρεντε. μή with the aorist subjunctive forbids a definite action, which is still in the future, with the present impera-

tive the continuance of an existing practice or feeling. Cp. Soph. O. C. 731 ὅν μήτ' ὑκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν, 'lay aside your fear, and speak no word of evil.'

212 *καὶ καλῶς ποιοῦσι*, 'and they may thank heaven for it.' This expression, more commonly as a parenthetic participle (cp. in Lept. p. 490. 16 ἴμεις καλῶς ποιοῦτες . . . ἀμεινον ἐκείνων ποιεῖτε), occurs frequently in the orators, and though perhaps originally applicable to an action, is more frequently used in reference to a condition of life. It means rather, 'enjoying good fortune,' 'by the favour of heaven,' than 'as a reward for your good conduct.'

παρ' ἔαυτῶν, 'out of their own pockets.'

ἐφ' οἷς εἰσήλθετε ὅμωμοκότες, 'in accordance with the oath which you had taken when you entered the court.'

εἰ . . . μὴ πρόσοιντ' ἄν. In this and similar sentences the hypothesis introduced by *εἰ* is not merely the supposition expressed by the verb in the optative (or past tense of the indicative) with *ἄν*, but a complete hypothetical sentence, of which the verb with *ἄν* itself expresses the apodosis, dependent on a further protasis. This protasis is sometimes fully expressed, as in F. L. p. 395. 6 *εἰ μὴ διὰ τὸ τοίτους βούλεσθαι σῶσαι, ἐξώλης ἀπολοίμην καὶ προώλης, εἰ πρωσταζών γ' ἄν ἀγγύρων πάνι πολὺ μετὰ τούτων ἐπρέσβευσα*. Here *ἐπρέσβευσα* *ἄν*, the verb in the protasis of the whole sentence, is itself the apodosis to the clause *εἰ μὴ . . . σῶσαι*. In the present clause the subordinate protasis, to which *μὴ πρόσοιντ' ἄν* is apodosis, is contained, though not formally expressed, in *χρίματα ἔχοντες*, 'if it be the case that these men, supposing that they had the money, would refuse to sacrifice it, how can it be honourable for you to sacrifice your oath?' See Goodwin, Moods and Tenses, § 506.

213 *τὸ δοκεῖν, κ.τ.λ.*, 'having taken advantage of their seeming on the strength of their affluence to be somebodies': *τινὲς εἶναι* being the opposite of *μηδένες εἶναι*. Cp. Eur. Elect. 939 *ηὗχεις τις εἶναι*.

σπουδάστεται. The active form of the future is only found in quite late writers, such as Polybius.

214 *ἀπεχειροτόνησε Μειδίου*, 'had given their vote in favour of Meidias': lit. 'had voted the charge away from Meidias.' It should be remembered that the *προβολή* was decided by a vote of the popular assembly (*χειροτονία*), not by the verdict of a jury.

δμοίως, 'so terrible as it is now.'

μὴ γεγενήσθαι. If we suppose *τις* below to refer to Demosthenes himself, this could only mean practically 'that it was all a dream,' a ground of consolation that Demosthenes could hardly have put seriously forward. But it seems more probably that he has considered it from the point of view of the *δικασταί*, who, if the case had been a '*res integra*,' might reasonably have believed that Demosthenes was bringing an unfounded or at least an exaggerated charge against Meidias, or was at all events mistaken in supposing that the outrage was committed against him in his official capacity.

νῦν δὲ τούτο, κ.τ.λ. This sentence though long and involved, 215 is quite grammatical, if with Weil and Blass we condemn the word *ἐφαίνεσθε*. The sole verb of the protasis introduced by *εἰ* (used here for *ὅτι* more Attic, see on § 105), will then be *ἀποφημεῖσθε*, the long series of intervening clauses being summed up in *τηγικαῦτα*, 'under these circumstances.' The first *ώστε* continues its force down to *ληψομένου*: while the second *ώστε* introduces the explanation of *τηλικοῖτο*. This extends to the end of the parenthesis, when the syntax of the main sentence is resumed, first with the participial clause *τοιαῦτα λέγοντες*, on which *ἀπαντῶντες* depends, and then with the contrasted adverbial clauses introduced by *ἐπειδή*, these leading up finally to *ἀποφημεῖσθε*. *μετὰ ταῦτα* thus still refers to the time before the *προβολή*, and the whole sentence expresses the inconsistency of severity before it, with leniency in the subsequent proceedings, as introduced by *ἐπειδή*. The introduction of *ἐφαίνεσθε* (for which S has *φαίνεσθε*), was probably due to the long series of subordinate clauses intervening between *εἰ* and *ἀποφημεῖσθε*, and it led naturally to the interpolation, in some inferior MSS., of *μέν* after *παρ'* *αὐτά*, and *δέ* after *ἐπειδή*.

παρ' *αὐτά* *τάδικήματα*: see on § 26.

Νεοπτολέμου. Neoptolemus is mentioned de Cor. p. 264. 25 as having been crowned for his benefactions to the state. Of the other persons mentioned in this section we know nothing from other sources, except that Blepaeus is once mentioned in Athenaeus, vi. p. 241 C.

ἀνεκράγετε. The aorist expresses the single act of protest, as the preceding imperfect marked a continuous outcry.

ὡς . . . ληφομένου, 'as though I were going to take money from Meidias'; cp. § 3.

τοῦτ' ἐκεῖνο, 'the old story,' *ἐκεῖνο* signifying that what follows is proverbial, *τοῦτο* applying it to the present case. Cp. Eur. Or. 804 τοῦτ' ἐκεῖνο, κτᾶσθ' ἔταιρος, μὴ τὸ ἔνγγενες μόνον.

216 μικροῦ γυμνόν, 'almost naked,' with a common ellipse of *δεῖν*: cp. de Cor. p. 277. 20 οἱ Δοκροὶ μικροῦ μὲν κατηκόντισαν ἀπαντας.

χιτωνίσκω. The diminutive seems to be used not to express special scantiness in the particular tunic, but to point out the unseemliness of such a dress at all in public, without the cloak or mantle generally worn with it. 'In my bare tunic.'

ἀπαντῶντες, 'shouting out whenever you met me.'

Ἐπως ἐπέξει, 'mind you proceed against him.' This employment of *ἐπως* with the 2nd person of the fut. ind. to express a warning or command, is commonly explained by an ellipse of *ὅπα* or *σκύπει* (see Jelf, Gr. Gr. § 812. 2), but though this may have been its origin, it seems probable that in use there was no consciousness of any such ellipse. The expression is mostly found in colloquial language as here, occurring forty-one times in Aristophanes and thirteen times in Plato. Eight other instances are quoted from Demosthenes. See Goodwin, Moods and Tenses, §§ 271-274.

ἐν τερῷ: that is in the theatre, which was sacred to Dionysus. See § 206, and below § 226.

217 ἐν τῷ πράγματι, 'in such a course of conduct.'

ἐν πανηγύρει, 'in a solemn assembly of the people,' the word being especially used of the people assembled at a sacred festival, and so appropriate to the audience in the Theatre of Dionysus.

πεποιημένον, in a middle sense, 'who has made for himself to be witnesses of his insolence not only you, &c.'

218 ἀνεξέταστον εἶναι, 'to escape without inquiry.'

ἄλλου τινὸς ήττήσθαι, 'to have been the slaves of some other motive,' and that probably a bad one, such as cowardice or venality.

ἐκ πολιτικῆς αἰτίας, 'from any charge against him as a politician.'

ἀποδοὺς τοῖς στεφάνους. The story, as told by a scholiast, is that Aristophon embezzled some tithes which had been placed in his hands for the purchase of crowns in honour of Athene. Being threatened with a prosecution by Eubulus, he presented the crowns before the day of trial, and so escaped conviction. This Aristophon

was probably an orator of the Azenian deme, who is mentioned more than once by Demosthenes (de Cor. p. 281. 18, F. L. p. 434. 21) as an antagonist of Eubulus. But the name was common at Athens.

ἐκ τοῦ μηδὲν ἀν δύνασθαι, 'because under no circumstances could he have cancelled any of his misdeeds.'

αὐθις, 'at some future time.' Demosthenes' argument is that a public occasion like the present is the right time for deciding offences against the common weal.

ἔτυπτε. The force of the imperfect, 'he was striking,' is to be 219 noted. It was not the single act which was so outrageous, but the temper, which would have made that single act one of a series, if he had only had the opportunity. The will was there to insult not only Demosthenes, and not only all the actual *choregi*, but all potential *choregi*, that is all Athenian citizens.

οὐδὲ . . . οὐδέ. Each οὐδέ refers independently, as usual, to what precedes, and they are not correlative, like οὐτε . . . οὐτε, = 'neither' . . . 'nor.' 'No more were you all *choregi*, still less all the objects of his insults.'

εἰς ὁ παθών, 'any individual who is singled out for ill-treatment.' 220
ἀδικησόμενον, 'the first to suffer wrong.' See on § 30.

περιμένειν, 'wait about idly till the disaster fall upon himself,' cf. Phil. Γ. p. 113. 7 μεχρὶ τούτου περιμενοῖμεν, ἐως ἀν ἡμῖν ὄμολογήσῃ πολεμεῖν.

ἐκ πλείστου, 'as long beforehand as possible.'

Μειδίας ἵστως ἔμε. Meidias is only a specimen of his class. 'It may be he that has a spite at me, but each of you has equally some enemy to fear.'

ἄπερ οὗτος ἔμε, sc. ἐποίησεν.

ἀναστῇ τὸ δικαστήριον, exactly as we say 'when the court rises.' 221

πεπίστευκε τῇ πολιτείᾳ expresses the ground of his knowledge and confidence; 'he has come to believe in the protection of the state, and therefore he feels sure and confident that no one will harm him on his way home.'

εἰτ' ἔφ' ἵσ ἀδείας, κ.τ.λ., 'will you not therefore, before starting 222 homewards, secure to me the same freedom from apprehension in the strength of which you go on your own way?'

ταῦτα παθόντα, 'after the treatment I have received from Meidias.'

Ἐὰν δέ, sc. ἴθρισθῶ. ‘Suppose you are mistaken, and I do suffer further wrong, will your indignation then be aroused, after letting Meidias go free to-day?’

223 οἱ δὲ δικάζοντες, ‘the jury empanelled on each occasion.’ The number of jurors for each trial varied with the importance of the case, according to Gilbert (Const. Ant. p. 393) from 201 to 2501, the number being always uneven. But he seems to take his lowest number from this passage (see p. 395, n. 2), the rhetorical character of which makes it unsafe to take it as an exact authority for numbers.

καθίσῃ, ‘appoint to try the case.’

τῷ μὲθ’ ὄπλων, κ.τ.λ. The various possible grounds of confidence are suggested not as existing *de facto* in the jurors, but as what might elsewhere be sufficient guarantees of safety.

[τοὺς δικάζοντας]. These words seem to be a gloss of some commentator who had not observed that the δικασταί are throughout supposed to be considering the matter for themselves, so that words referring to themselves (συντεταγμένοι . . . νεώτατοι) are in the nominative case.

224 ἐὰν βεβαιώτε, κ.τ.λ. This sentence answers the preceding. ‘You will find it, if you give them force, if you make them effective wherever they are required in protecting those who stand in need of them’: *δέ* belongs to παρέχητε κυρίους, not to τῷ δεομένῳ. See on § 177.

ὑμῖν . . . τοῖς νόμοις, ‘the laws derive their strength from you, and you from the strength thus imparted to the laws.’

225 ὡσπερ ἀν, sc. βοηθήσει, the protasis εἰ ἀδικοῦτο being implied in ἀδικοῦμενῳ.

τῶν νόμων is the objective genitive, ‘offences against the laws’; cp. in Timocr. p. 745. 2 ἐπ’ ἀδικίᾳ τῆς πόλεως.

ἐφ’ ὅτου, κ.τ.λ., ‘in whosesoever case they may be detected,’ i.e. ‘whosoever he may be that is found committing them.’

εὐρῆσθαι. Omitting μήτ’ ἀλλο μηδέν (see not. Crit.) this will mean, ‘should have been found available as a means whereby a man may transgress the laws without paying the penalty.’

226 ἐκλώσετε. κλάσσειν has been commonly taken of making a noise like a jackdaw, from a supposed, but impossible, etymological connexion with κολούσ. If it is connected with the jackdaw at all,

it must be an onomatopoeic formation representing his cry, and entirely independent of *κολοιός*, but it more probably comes from the clucking of a hen, like the Latin *glocio*.

προύκαλεῖσθε, κ.τ.λ., 'you kept challenging the victim to demand satisfaction.'

προκατέγνωκεν, 'has passed the preliminary vote of the προβολή' 227 against him.'

εἰς Ἱερόν: see on § 216.

δικάσοντες εἰλήχατε, 'ye have drawn the lot to sit on the jury.' This seems to be an unparalleled construction with *λαγχάνω*, though perhaps arising easily out of such expressions as *λαχεῖν Ἱερεύς*, adv. Eubul. p. 1313. 24. With verbs the infinitive is more usual, as in § 111 *βουλεύειν μου λαχόντος*.

μιᾶς ψήφω, 'by a single verdict,' i.e. by your collective vote given once for all.

σωφρονίσαται, 'to give a useful lesson to the rest of men,' explained by παράδειγμα ποιήσαντες τοῦτον.

περὶ οὐ, 'in whose case.'

δοίαν καὶ δικαίαν, 'that shall be approved by gods and men alike.'

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